

T H E

CRITICAL REVIEW.

For M A R C H 1797.

New Travels into the interior Parts of Africa, by the Way of the Cape of Good Hope, in the Years 1783, 84, and 85. Translated from the French of Le Vaillant. Illustrated with a Map, delineating the Route of his present and former Travels, and with Twenty-two other Copper-plates. 3 Vols. 8vo. 1l. 1s. Boards. Robinsons. 1796.

M. Le Vaillant has long been known to the public as an intelligent traveller. The narrative of his former tour * amused the idle, instructed the naturalist, and furnished the philosopher with new topics of speculation. The detail of his subsequent peregrinations will be found equally acceptable, if we make some allowance for the comparative want of novelty.

At his return from his first journey, he found the inhabitants of the Cape in a state of alarm, an attack from the English fleet being expected. But this apprehension did not repress that taste for pleasure and dissipation, which the residence of French troops had introduced ; and the general alarm soon subsided, though the defensive preparations were long continued by the government.

Eagerly desirous of renewing the study of nature in the wilds of Africa, our author became weary of the society of his friends at the Cape, and prepared for a new expedition, which, however, the season induced him to defer. In the mean time, he made an excursion to various parts of the colony, and surveyed the manners of the planters, whom he divides into three classes. He represents those who reside in the vicinity of the Cape, as devoted to ease and luxury, haughty and disdainful in their demeanour. He speaks of another set (more remotely situated) as simple, kind, and hospitable ; and of the third class, as indolent, addicted to rapine, and immersed in barbarism.

In this part of the work, he relates a remarkable story of

* See Crit. Rev. Vol. LXX. p. 34.

the art of destructive fascination attributed to some species of serpents. A bird, perched on a branch, emitted piercing cries, and trembled with convulsive pangs. The cause of this agony appeared to be a large serpent, which, with extended neck and glaring eyes, was gazing at the poor animal. Fear had deprived the bird of strength and of the power of flight. One of the spectators ran for a *fusil*; but, before he returned, the bird had expired; and only the reptile was shot. If this account be true, it may rather be supposed that the bird died by the mere effect of extraordinary terror, than by any power in the serpent of fascinating, rendering motionless, and ultimately destroying (without either biting or darting forth poison) the object of its steady gaze.

Having at length entered upon his grand expedition, M. le Vaillant proceeded to the district of the Twenty-four Rivers, which he styles 'the terrestrial paradise of Southern Africa.' He expresses a hope that a town may be built in this canton. Such a town, he thinks—

'Would soon, from the pleasantness of its situation and climate, surpass the Cape itself; and having the ready means of exportation, the cultivation of lands would necessarily increase with the population of the country. Its grain and its fruits, as well as the grain of a part of Swart-Land, might be conveyed in flat-bottomed boats by the Berg-rivier to the Bay of St. Helen; and it would be easy to establish store-houses on the banks and at the mouth of the Berg. At the Bay itself there might be a magazine for the coasting trade; and this trade might be carried on with the Cape by means of sloops, which, embracing the moment of favourable winds, would soon get thither with their merchandise, and would thus supply with provisions, very advantageously, and at a cheaper rate, both the town itself, and all the ships from India and Europe which might put into Table Bay. From the abundance of pastures in the district, great numbers of cattle might also be raised in it. This fertile country, so highly favoured by nature, would furnish even timber for building; since the trees, having less to suffer in this quarter from the violence of the south-east winds, could not fail to thrive, if the inhabitants would only take care to form proper plantations. Saldanha Bay might serve likewise as a central magazine for all that part of Swart-Land which lies near it, and which is too far from the Berg to send its grain down that river. This magazine, besides the utility it would be of to the planters in the interior parts of the settlement, would become a real benefit to the ships of all nations, which, driven from their course by contrary winds, and unable to enter Table Bay, might take shelter in that of Saldanha, certain of finding there the refreshments necessary to enable them to continue their voyage.' Vol. i. p. 192.

As the English are now in possession of the Cape, these hints may perhaps be adopted : they certainly merit attention.

Various difficulties and dangers attended the progress of our naturalist ; but he was not deterred from the prosecution of his purposes of exploration and his views of improvement. Every addition to his zoological and botanical knowledge gave him great pleasure, and consoled him amidst his fatigues, inconveniences, and disasters. Sometimes, also, he derived gratification from the view of manners among the Hottentot hordes. In one of these communities, he met with a female half-savage, whose character and deportment he thus delineates—This woman,

‘ Both from her natural disposition, and the mode of life she had embraced, appeared to be perfectly happy. Her days, while I was with her, were spent in frolic and merriment. She was above all extremely curious. My waggons and equipage so occupied her attention, that she was continually examining them. I had not a piece of furniture or a single implement of which she would not know the name and the use. To please her, I was obliged to open and empty all my boxes ; and she suffered not the least bundle or the smallest drawer to escape. Respecting myself, also, she was inexhaustible in her questions ; and frequently put to me such simple and frank ones, as almost to render me curious in my turn. My beard, which as yet was not very large, was a subject of singular amusement ; she handled it without ceremony, toyed with me in all ways, and told me, that in her eyes I was handsomer than the handsomest Hottentot. I thought her also very well for the place where we were, and indeed she was the Venus of the country. The scantiness of her attire left great part of her charms exposed to view ; but she thought no more of indelicacy in exhibiting, than of modesty in concealing them. A man of less temperance would have had no favour to ask, and no denial to fear.

‘ Meanwhile it appeared strange to me, that, being descended from a white parent, and having it in her power to live among whites, and settle herself in a habitation like her father's, she should renounce such an advantage. This remark I made to her, and asked what motive she had for preferring the wandering life of the Hottentots, and adopting a caste less respectable than that in which she was born. Her answer astonished me. It was rational, and appeared to originate from a sort of native philosophy which I certainly did not expect to find in so giddy and volatile a head.

“ It is true I am the daughter of a white man,” said she, “ but my mother is a Hottentot. Thus allied by birth to two different races, I had to choose with which of them I would live. You know the profound contempt which the whites entertain for the blacks,

blacks, and even for those of a mixed breed like myself. To settle among them was to expose myself to daily disgrace and affronts, or to be reduced to live alone, solitary and unhappy ; while among the Hottentots I was sure of finding a welcome, and of being treated with friendship and esteem. What, let me ask, would you have done in my place ? For my part, between certain friends, and undoubted enemies, I saw no room to hesitate. I preferred happiness to pride. Among your planters I should have been overwhelmed with humiliations : among those of my mother's complexion I am happy. Esteemed and respected, and perfectly free, I am in want of nothing. Elsewhere I should have shed torrents perhaps of tears : here I laugh all the day long ; and you may judge from my disposition whether I am content."

' Thus sagaciously did my pretty mulatto reason ; and if her playfulness and frivolity sometimes teased me, to balance the account I was frequently astonished at her good sense.' Vol. ii. p. 48.

A woman of a different character is afterwards described, — an old Hottentot, who was a reputed sorceress. Her intellectual powers were not extraordinary ; but she had a sufficient share of cunning to deceive the barbarians of the country. Her votaries affirmed, as a proof of her supernatural power, that her cattle were never attacked by wild beasts ; but the fact was, that her animals were protected by the number of persons who fixed their huts near her habitation. Such was her influence, that the robbers of the neighbourhood forbore to plunder the district in which she resided. Thus did she derive both importance and security from the superstition of the savages. In some countries she would have been ridiculed ; in others, persecuted.

The chase occupied no small part of our traveller's time. In the enjoyment of this sport, he was uncommonly delighted with the pursuit and the acquisition of a *giraffe*, an animal before imperfectly known. His first sight of a quadruped of this kind was in the country of the Greater Namaquois, or Nimiquas. With a view of correcting former descriptions of this animal, we now give his account of it—

' The giraffe chews the cud, as all horned animals with cloven feet usually do. Like them, too, it crops the grass ; though seldom, because pasture is scarce in the country it inhabits. Its ordinary food is the leaf of a sort of mimosa, called by the natives *kannaap*, and by the planters *kamel-doorn*. The tree being peculiar to the canton, and growing only there, this may be the reason why it takes up its abode in it, and why it is not seen in those regions of the south of Africa where the tree does not grow. This, however, is but a vague conjecture, and which the reports of the ancients seem to contradict.

‘ Its

‘ Its head is unquestionably the most beautiful part of its body. Its mouth is small : its eyes large and animated. Between the eyes, and above the nose, it has a very distinct and prominent tubercle. This is not a fleshy excrescence, but an enlargement of the bony part, the same as the two little bosses, or protuberances, with which its occiput is armed, and which rise as large as a hen’s egg, one on each side of the mane at its commencement. Its tongue is rough, and terminates in a point. Each jaw has six grinders on each side ; but the lower jaw only has eight cutting teeth in front, while the upper jaw has none.

‘ The hoof is cloven, has no heel, and much resembles that of the ox. It may be observed, however, at the first sight, that the hoof of the fore-foot is larger than that of the hind-foot. The leg is very slender : but the knee is swelled like that of a stumbling horse [*couronné*], because the animal kneels down to sleep. It has also a large callosity in the middle of the sternum, owing to its usually reposing on it.

‘ If I had never killed a giraffe, I should have thought, with many other naturalists, that its hind-legs were much shorter than the fore ones. This is a mistake : they bear the same proportion to each other as is usual in quadrupeds. I say the same proportion as is usual, because in this respect there are variations, even in animals of the same species. Every one knows, for instance, that mares are lower before than stallions. What deceives us in the giraffe, and occasions this apparent difference between the legs, is the height of the withers, which may exceed that of the crupper from sixteen to twenty inches, according to the age of the animal ; and which, when it is seen at a distance in motion, gives the appearance of much greater length to the fore-legs.

‘ If the giraffe stand still, and you view it in front, the effect is very different. As the forepart of its body is much larger than the hind-part, it completely conceals the latter ; so that the animal resembles the standing trunk of a dead tree.

‘ Its gait, when it walks, is neither awkward nor unpleasing ; but it is ridiculous enough when it trots ; for you would then take it for a limping beast, seeing its head, perched at the extremity of a long neck which never bends, swaying backwards and forwards, the neck and head playing in one piece between the shoulders as on an axis. However, as the length of the neck exceeds that of the legs at least four inches, it is evident that, the length of the head too taken into the account, it can feed on grass without difficulty ; and of course is not obliged either to kneel down, or to straddle with its feet, as some authors have asserted.

‘ Its mode of defence, like that of the horse and other solidungulous animals, consists in kicking with the heels. But its hind parts are so light, and its jerks so quick, that the eye cannot count them. They are even sufficient to defend it against the lion, though

they are unable to protect it from the impetuous attack of the tiger.

‘ Its horns are never employed in fight. I did not perceive it use them even against my dogs ; and these weak and useless weapons would seem but an error of nature, if nature could ever commit error, or fail in her designs.’ Vol. ii. p. 276.

The inhabitants of the territory in which this prize was obtained, are distinguished by their slender bones, delicate air, thin shape, and small legs ; and also by a cold, unmeaning, and phlegmatic aspect. This air of apathy, however, is not exhibited by the women, who are as gay, lively, and sportive, as the men are dull and inanimate. It may be affirmed, that, in most countries, the females have more vivacity than the males ; but so striking a difference as is here remarked is not common.

The Kabobiquas, who are situated to the northward of the Nimiquas, pleased our observer by their affectionate and generous temper, and their disinterested spirit. He admired their bold and resolute character, which did not render them ferocious or intractable : he was struck with the regularity and order which prevailed in their community ; and he found them endued with a sagacity which elevated them above the mental standard of their neighbours. But, though they were the only Africans among whom he found any idea of the existence of a Deity, their notions on this subject were so vague and barren, that they had no conception of the immortality of the soul, or of rewards and punishments in another life, and had no ‘ worship, sacrifices, ceremonies, or priests.’

Pursuing his northerly course, he visited the Houzouanas, who were objects of terror to the neighbouring hordes. Their habits of depredation, to which they were impelled by necessity ; their surprising strength and agility ; their intrepid spirit and activity of disposition ; had rendered them formidable even to the bold Kabobiquas. Of these savages, the following picture is given by their Gallic visitant—

‘ Their head, though it exhibits the principal characteristics of that of the Hottentot, is, however, rounder towards the chin. They are also not so black in complexion ; but have the lead colour of the Malays, distinguished at the Cape by the name of *bouguinée*. Their hair, more woolly, is so short that I imagined at first their heads to have been shaved. The nose too is still flatter than that of the Hottentots ; or, rather, they seem altogether destitute of a nose ; what they have consisting only of two broad nostrils which project at most but five or six lines. Accordingly, mine being the only one in the company formed after the European manner, I appeared in their eyes as a being disfigured by nature.

They

They could not be reconciled to this difference, which they considered as a monstrous deformity; and, during the first days of my residence among them, I saw their eyes continually fixed on my countenance, with an air of astonishment truly laughable.

‘ From this conformation of the nose, a Houzouana, when seen in profile, is the reverse of handsome, and considerably resembles an ape. When beheld in front, he presents, on the first view, an extraordinary appearance, as half the face seems to be fore-head. The features, however, are so expressive, and the eyes so large and lively, that, notwithstanding this singularity of look, the countenance is tolerably agreeable.

‘ As the heat of the climate in which he lives renders clothing unnecessary, he continues during the whole year almost entirely naked, having no other covering than a very small jackal-skin fastened round his loins by two thongs, the extremities of which hang down to his knees. Hardened by this constant habit of nakedness, he becomes so insensible to the variations of the atmosphere, that, when he removes from the burning sands of the level country to the snow and hoar-frost of his mountains, he seems indifferent to and not even to feel the cold.

‘ His hut in no-wise resembles that of the Hottentot. It appears as if cut vertically through the middle; so that the hut of a Hottentot would make two of those of the Houzouanas. During their emigrations, they leave them standing, in order that, if any other horde of the same nation pass that way, they may make use of them. When on a journey, they have nothing to repose on but a mat suspended from two sticks, and placed in an inclined position. They often even sleep on the bare ground. A projecting rock is then sufficient to shelter them; for every thing is suited to a people whose constitutions are proof against the severest fatigue. If, however, they stop any where to sojourn for a while, and find materials proper for constructing huts, they then form a kraal; but they abandon it on their departure, as is the case with all the huts which they erect.

‘ This custom of labouring for others of their tribe announces a social character and a benevolent disposition. They are, indeed, not only affectionate husbands and good fathers, but excellent companions. When they inhabit a kraal, there is no such thing among them as private property; whatever they possess is in common. If two hordes of the same nation meet, the reception is on both sides friendly; they afford each other mutual protection, and confer reciprocal obligations. In short, they treat one another as brethren, though perhaps they are perfect strangers, and have never seen each other before.’ Vol. iii. p. 165.

The districts occupied by the Houzouanas, formed the boundary of the tour described in these entertaining volumes. In his return to the southward, M. le Vaillant was exposed to

a variety of perils, from the intricate defiles of mountains, the rage of pernicious winds, the attacks of banditti and wild beasts, the *effluvia* of pestilential disease, and the sudden conflagration of his camp.

He takes occasion, in different parts of the work, to correct the errors and falsehoods of Kolben, whose accounts of the Hottentot hordes were long favoured with credit. Some of the statements of that traveller enhance the character of those barbarians; while other assertions of the same writer, equally ill-founded, tend to their degradation.

The translation of this work bears the marks of fidelity; and, though the style is not such as we should term elegant, it is, in general, smooth, and less tinctured with foreign idioms than many of our modern versions.

Six Satires of Horace, in a Style between Free Imitation and Literal Version. By William Clubbe, LL. B. Vicar of Brandeston, Suffolk. 4to. 5s. sewed. Rivingtons. 1795.

THE satires of Horace have been so often translated and imitated, that whoever attempts to give them to the public in a new dress, ought to bring to the task a great fund of delicate humour, happy allusion, knowledge of men and manners, a terse and yet easy versification. We should be happy to recognise these qualities in Mr. Clubbe, if we could do it without partiality; but though he has given himself the advantage of selecting the pieces which most struck his fancy, and likewise of a very loose version, we cannot perceive any peculiar spirit in his performance. The satires he has rendered into English, are the 3d and the 9th of the first book; the 5th, 7th, and 8th, of the second; and, which indeed comes first, the epistle *ad librum suum*. The plan which Mr. Clubbe has pursued, is partly to translate and partly to imitate; that is to say, to introduce modern customs and manners along with ancient names; or ancient customs with modern characters, than which nothing can have a worse effect, or be more contrary to taste and good sense. The author says in his Preface, that he is aware of the objection, but that, in paraphrasing or translating, he has suited his own convenience. It may be so: it may be very convenient for an author to spare his trouble; but the public, he should remember, will consult their own pleasure only, in reading or not reading him.

In these amphibious dialogues, we have a stoic philosopher who speaks of Mrs. Siddons and Pall-mall. Horace and Davus are familiar with the Strand; and Fundanus sups with the mayor and common-council men, where he meets with an enter-

entertainment which it would be wonderful indeed to see within the walls of the Mansion-house,

‘ Now came a turbot, swimming in a dish,
Garnish'd with shrimps, the nicest of shell-fish.
Our host again,—“ Mæenas, this was caught
In spawn, for after, 'tis not worth a groat ;
And, sir ! my sauces, you will own, surpass
The best of Farley's or of Mrs. Glasse :
This gravy for the fish, so rich and high,
Is oil,—the best that Florence can supply,
Anchovies genuine,—for, to have them so,
I fetch them from the Archipelago ;
Madeira—five year's old, that twice has cross'd
The line ; white pepper from Sumatra's coast ;
My vinegar,—nor common is, nor plain,
But twice distill'd and made from best Champaign ;
These at the first,—and, when it well has boil'd,
Old mountain—if before, your sauce is spoil'd.
To say the truth, I never trust to book
In these affairs, or even to my cook ;
But always see myself the proper brine,
The proper oil and quantity of wine.
’Twas I that first preserv'd the kidney bean,
And kept it thro' the winter, fresh and green ;
I first the meadow mushroom treasur'd up,
To mix in precious powder with my soup ;
I best of any one, my oysters fat,
But B-mb-r G-sc-gne beats me at a sprat.” P. 123.

A *dusky canopy* then falls over their heads, and covers them with cobwebs—afterwards comes the third course.

‘ Of footmen, cooks and scullions, the whole herd,
Now follow at his heels with course the third :
In a huge dish, the first a turkey bore,
Ready cut up, and froth'd with salt and flour ;
Next came a goose, on milk and white bread fed ;
Then wings of hares, the tenderest parts, he said,
Far better than the back ; to crown the whole
Woodcocks, whose legs were roasted to a coal ;
And, as the last perfection of his art,
Broil'd pigeons, but without the hinder part.’ P. 131.

After a third course, our readers cannot chuse but be satisfied.

Memoirs of the Literary and Philosophical Society of Manchester,
 Vol. IV. Part II *. 8vo. 6s. Boards. Cadell and Davies.
 1796.

THIS volume is of a miscellaneous nature. The papers do not, in general, strike us as the result of very profound researches. They are, however, creditable to the society ; and considering the place in which it is formed, we hope that literature and philosophy will every day make there rapid advances, give a new turn to the spirit of trade, and allay the feuds of bigotry and party.

The following are the articles of which this volume consists—

I. ‘ The Laws of Motion of a Cylinder, compelled by the repeated Strokes of a falling Block to penetrate an Obstacle, the Resistance of which is an invariable Force. By Mr. John Gough.’

The writer tells us that no practical benefit is to be expected from this essay, and that it ‘ exhibits a few mathematical truths, which may perhaps afford some amusement to those who are partial to such enquiries.’ It can afford entertainment to no other persons, and few will enter upon the investigation. Every one, in the least acquainted with the nature of the subject, will easily conceive that the expressions must be very complicated ; and the limits of our plan do not permit us to enter upon an investigation which would be acceptable to so few of our readers.

II. ‘ Sketch of the History of Sugar, in the early Times, and through the Middle Ages. By W. Falconer, M. D. F. R. S. &c. &c.’

This is a sketch, indeed, and a very imperfect sketch ; but, as the writer says, it may be useful to others who are willing to make farther inquiries on this head. The chief authors who have mentioned sugar in the early times and the middle ages, are quoted : but we presume that more might have occurred to the writer, if, in his laborious pursuits into the knowledge of the ancients in botany and natural history, his attention had been drawn earlier to this topic.

III. ‘ Copy of a Letter from T. Beddoes, M. D. Physician at Bristol Hot Wells, to Mr. Thomas Henry, F. R. S. &c.’

‘ I beg you to communicate, to the gentlemen of your society, a fact similar to those related by Mr. Willis. At the bottom of one of Mr. Reynolds’s smelting furnaces, at Ketley, there was found

* See Crit. Rev. New Arr. Vol. IX. p. 1 and p. 187.

a green, glassy mass, which, after some exposure to the air, partly deliquesced; and, after a somewhat longer exposure, exhibited white efflorescences over its surface. These efflorescences I found to consist of carbonate of soda. Upon adding distilled water to some of the recent mass, and filtering it afterwards, I obtained a limpid solution, which, on the addition of vitriolic acid, yielded a blue precipitate, exactly, as far as I can judge from the description, of the same nature, at least of the same appearance, as some of Mr. Willis's precipitates. The filtered solution, probably, contained a triple salt, consisting of soda (mineral alkali) iron, and some third material. When the vitriolic acid detached the alkali, the two other ingredients subsided on account of their insolubility. What this third material might be, I never investigated.' p. 302.

IV. 'Some Observations on the Flints of Chalk-beds, in a Letter from T. Beddoes, M. D. Physician at Bristol Hot Wells, to Mr. Thomas Henry, F. R. S. &c.'

Dr. Beddoes thinks that flints have been in a state of fusion. His conjectures on the nodules deserve consideration—

' Many nodules are hollow. These contain either a white powder, or a cellular spungy substance, which latter is more usually the case. A few are spherical, or nearly so; most are of an irregular roundish or flattened shape, with processes perforated by a hole, within which the contained porous matter appears, pointing outwards, and generally protruding as far as the orifice. A specimen in my possession might be thus exactly imitated. Take one of those oval phials, into which bent tubes are commonly inserted, for the purpose of obtaining elastic fluids by solution. Into this phial, put just acid and chalk enough to raise a foam that shall fill it; then conceive the foam to become concrete. In some specimens, I have observed the spungy mass to protrude beyond the orifice. And it seems to me obvious, from inspection, that the rarefied cellular substance, the powder, the perforated processes, or mamillæ, and the holes through them, must have been really produced by the extrication of some elastic fluid. The few imperforated hollow nodules I have seen, are much more nearly globular than the others. In these, what is now the compact semi-transparent coat, must have yielded so much during the effervescence, as to afford space enough for the whole of the extricated elastic fluid. When the effervescence was rapid, or when the air was produced in large quantity, it burst its way out, producing an elongated mamillary process; and carrying along with it the effervescent substance within, as far as the orifice or beyond it. In the specimens containing powder, the effervescent matter must have become concrete, while its parts were disunited by the issuing air. Something of the same kind frequently happens to bars of cast iron, used as a grate for reverberatory furnaces. I have several times seen such bars, after

having lain for weeks or months in the furnace, converted superficially into malleable iron, and within containing a grey powder. In two papers, printed in the *Philosophical Transactions*, I have shewn, that air is extricated during the conversion of cast into malleable iron. Now, in the bars which are found to contain powder, the application of heat occasions throughout the whole substance of the bar, an effort towards the extrication of air. But from some curious circumstances, described at length in the latter of the two papers above-mentioned, it appears, that the air issues from the iron with very little force, even when the heat is considerable. Hence it is extricated from the surface only of the bar; and this alone is converted into malleable iron. During this conversion, the surface is heaved and separated from the internal parts; and some space within is afforded for the extrication of air; and if the bar should be cooled while the particles are disunited, in consequence of this extrication, it will be found to contain a powder.

‘ The dust and ashes, ejected in such abundance by volcanoes, must be produced by very nearly the same mechanism. Let us suppose a substance in fusion, from which, or from below which, air or steam is rapidly and copiously evolved—a very common occurrence at the time of an eruption. These elastic fluids issue with such prodigious violence as to dissipate the matter in fusion, and bear it forward, as dust is elevated by a strong wind. On its arrival in the atmosphere, or before, it is cooled, becomes concrete, and descends like snow upon the ground.’ p. 305.

V. ‘ Experiments and Observations on the Vegetation of Seeds. By Mr. John Gough.’

It is a curious fact, that seeds lie in the ground for many years, perhaps centuries, without vegetation. To ascertain the cause of this fact, some very ingenious experiments have been made by the writer of this paper, which will probably excite others to consider the subject more fully; and thence some truths will be discovered, of importance both to agriculture and philosophy. The remarks made on these experiments, we shall give in the author’s own words—

‘ 1. The only inference in this paper which seems to me doubtful, is, that seeds impregnated with water retain a part of the oxygene they absorb. To determine the matter with more certainty than I have done, the sixth experiment should be repeated over mercury.

‘ 2. It is probable, that some hydrogene escapes from vegetating seeds, combined with carbone; because the vessels used in the foregoing experiments retained a peculiar smell, even after being washed in clean water, but the action of the air destroyed it in a few hours.

‘ 3. I have found, that steeped grain confined, for four or five days,

days, in small quantities of common air, will sometimes vegetate, and not in other cases. This, perhaps, is owing to variations in the general temperature; for when the thermometer stands higher than 56° , it is probable, that the putrefactive fermentation commences sooner than when it is below that point. Lastly, the use, and even the necessity of having the soil very well pulverized, for the reception of a crop of grain or pulse, is explained by the preceding facts and observations: for when the turf of a field is reduced to a fine powder, the air finds free access to every part of it; and the seeds it contains, being placed in a temperature that is nearly uniform, and supplied with a necessary portion of humidity from the moist ground, are exposed in the most favourable manner, to the united effects of those causes, which are intended by nature to promote the growth and prosperity of the infant plant.' p. 323.

VI. 'On Plica Polonica. By Mr. Frederic Hoffman, Surgeon to the Prussian Army.'

From the failure of other assignable causes, this disease is attributed to contagion.

VII. 'On the Combustion of Dead Bodies, as formerly practised in Scotland. By Mr. Alexander Copland.'

The opinions maintained by this writer, on the use of certain iron instruments, having been controverted, he replies to the objections, and confirms his own sentiments by additional and probable arguments.

VIII. 'Observations on the Advantages of planting Waste Lands. By Thomas Richardson, Esq.'

We do not agree with this writer in estimating the quantity of land in a wild uncultivated state, and unfit for any other purpose than that of planting, at one eighth of the kingdom; but there is a sufficient quantity of waste land, to which his observations may be applied with great advantage. The value of the alder tree deserves attention from those who have wet swampy lands.

IX. 'The Inverse Method of Central Forces.'

The last proposition of the seventh section, and the eighth section of sir Isaac Newton's Principia, contain the most beautiful part of his mathematical theory: and this paper affords little more than an exemplification of his doctrine in those two sections by fluxional expressions. The men of Cambridge who study these sections with great accuracy, will probably see little worthy of much attention; and they will recommend the writer to inquire after the expositions which are given of these sections with great elegance at some of their lectures. The note at the end, on the equation to the apsides, is very obscurely expressed; for the number of roots to an equation of that form is discovered by a very easy analysis.

X. 'Conjectures on the Use of the ancient Terrassed Works, in the North of England. By John Ferriar, M. D.'

These

These terrasses, which are frequently seen on the sides of hills in the north of England, are supposed to have been ancient military works.

XI. 'Miscellaneous Observations on Canine and Spontaneous Hydrophobia: to which is prefixed, the History of a Case of Hydrophobia, occurring twelve Years after the Bite of a supposed Mad Dog. By Samuel Argent Bardsley, M. D. M. R. M. S. Edin. and C. M. S. Lond.'

An extraordinary instance of hydrophobia is related, of a person supposed not to have received 'the least injury from any animal, except the bite inflicted twelve years since by an apparent mad dog.' This instance gives rise to some very judicious remarks on medical writers upon this subject; and the more important reflections of the writer of this paper may be seen in the following extract—

' That the poison of a rabid animal may lay dormant in some instances for the period of twelve, and even twenty months: yet that the cases related by various authors, where canine madness is said to have occurred at the distance of seven, twenty, and forty years, from the communication of the poison, may be justly considered as either instances of spontaneous hydrophobia, or of such diseases as occasionally exhibit the anomalous symptoms—of an inability to swallow fluids, and an aversion at the sight of them: —the poison of a mad animal has had no share in their production.

2. That the mere application of the saliva of a rabid animal to the skin, especially to those parts where its structure is of a thin and delicate texture; such as the lips, tongue, &c. has produced the disease of canine madness; but that the inspiration of the breath of a mad animal by any person, has ever produced this complaint appears highly improbable, and is not supported by positive facts.

3. That local irritation from wounds in irritable habits, especially when conjoined with a perturbed state of the passions; and, also violent affections of the mind, independently of corporeal injury, in hysterical and hypochondriacal constitutions, have produced all the pathognomonic symptoms of canine madness; and finally, that violent alternations of heat and cold, and all other causes, which induce great debility, and at the same time increase the irritability of the system, have at times proved adequate to the production of symptoms, exactly corresponding with those of rabies canina.'

P. 472.

XII. 'Further Experiments and Observations on the Vegetation of Seeds. By Mr. John Gough.'

XIII. 'An Attempt to explain the Nature and Origin of the Ancient Carved Pillars and Obelisks, now extant in Great Britain. By Mr. Thomas Barrit.'

These ancient stone pillars and obelisks, which are referred by many antiquarians to a very distant origin, are, with great probability

probability and good reasoning from armorial bearings, supposed to be the remains of crosses, most of them broken and disfigured at the reformation.

XIV. 'Meteorological Observations, collected and arranged by Thomas Garnett, M. D. Physician at Harrogate: Member of the Royal Medical, Royal Physical, and Natural History, Societies of Edinburgh; of the Literary and Philosophical Society of Manchester; of the Medical Society of London; of the Royal Irish Academy, &c.'

We cannot expect that any regular system of meteorology will be formed, unless an accurate account of the weather is kept at different parts of the earth for a great number of years. The journals given by various public societies will be of great use; but perhaps the authority of the state is requisite to ascertain the weather regularly in given places, where there are officers on whom this burden might at no great expense be imposed. We have in this paper a journal kept for twenty-five years by the dock-master at Liverpool, of the barometer; others kept at different intervals by Mr. Mantell, a surgeon at Dover, by Mr. Gough at Kendal, Mr. Copland at Dumfries, Mr. Crosthwaite at Reswick, similar journals of the thermometer, rain gages, and the wind. A neat mode is shown of determining the velocity of the wind—

'Concerning the velocity of the winds, Mr. H. could not say he was very exact during two or three of the first years of the journal, as he noted it down from his own judgment; he afterwards tried it by the method of finding the ship's velocity by heaving the log. He fastened a ship's log-line about his waist, while some person who understood the nature of it, attended to the log glass, and line. He made use of a common walking stick, to the end of which he affixed a cross stick (similar to the yard of a ship,) and to the end of the cross stick he affixed a silk handkerchief. As he ran, the handkerchief was carried forwards by the wind, and when the handkerchief fell flat upon the stick, he judged that he had run as fast as the greatest velocity of the wind. He also tried a similar experiment with a boat, which had two sails before the wind in smooth water, in such as a stiff-sailing ship might carry her top-gallant sails.' p. 602.

In an Appendix is the copy of a letter from Mr. Copland, of Dumfries, with the specimen of a calendar from different appearances of birds, flowers, fish, leaves, berries, &c. which the ladies, who live in the country, might very usefully follow; and it would be an amusement to them to compare together the pocket-books thus journalised in different years.

*Marchmont: a Novel. By Charlotte Smith. 4 Vols. 12mo.
16s. jewed. Low. 1796.*

THE respectable place which Mrs. Smith holds as a novelist, entitles any new production of hers to our particular attention. In portraying the peculiar and distinguishing features of individual character, few authors have been more successful. But in the plan of a novel, as in a piece of painting, if harmony of design and relative correspondence of parts be wanting, the most perfect delineation and brilliant colouring of a few prominent figures will not constitute a good picture.

In Marchmont we behold a young man of high spirit, inheriting all the virtues and all the pride, after having been deprived of the fortune, of a long line of illustrious ancestors. He is a pattern of filial duty, and is rendered an object of interest from the persecutions to which he is exposed on account of debts contracted by his father. While concealing himself from his creditors, on the eve of flying from his native land to wander a penniless fugitive in a foreign country, we cannot consider his insinuating himself into the affections of Althea, as very consistent with the sentiments of honour he elsewhere professes.

The return of Marchmont to England, whilst all the circumstances that occasioned his leaving it remain in full force, is absurd; his marriage with Althea, in the desperate state of his fortunes, is something worse. The misery consequent upon this step is such as might have been expected to follow it. But the short-lived sufferings so soon exchanged for unalloyed happiness and prosperity, are not calculated to operate upon young minds as a warning against similar imprudence.

We are prepared by the Preface (in which the author introduces the story of her own misfortunes) to expect the appearance of the attorney to whose agency she attributes much of the calamity she has experienced. Mrs. Smith would have done well to have considered that to draw the character of the enemy by whom we consider ourselves injured, requires a degree of coolness and of candour, that falls to the lot of few. Instead of suffering the character of Vampyre to be developed by his actions, it is given in epithets which sufficiently evince the irritable feelings of the writer's mind. '*That fiend in the shape of an attorney*'—'*that miscreant, for it debases the species to call him man*'—'*the malignant reptile*'—'*a monster, who disgracing the name of man, seemed to be some subaltern agent of Mammon and of Moloch, let loose to blast all on whom his evil eyes were turned*'—are the most favourable terms in which this gentleman is introduced.

In describing the scenes of nature, Mrs. Smith has not in this work fallen short of her usual excellence. The ancient seat of the Marchmonts, and all the surrounding scenery, is an admirable piece of description. The old servant of that family deserves to speak for herself—

‘ The appearance of Mrs. Mosely immediately interested Althea in her favour. Poor as she was, she was remarkably neat; her slender figure was bent with age, and, as it seemed, with trouble—and the little hair, that appeared under her clean plaited cap, was quite white.—The only remnant of that dress which had been allowed her in the affluent servitude of better days, was a black velvet cloak, still quite fresh.—And although the rest did not answer to this piece of once expensive apparel, there was something about her so respectable, that Althea could hardly help fancying she was one of the family, reserved amid the general wreck as the authentic chronicle of its buried merit.

‘ If her looks thus excited reverence, her manner served to confirm it.—There was nothing about her of the vulgar gosslipping old woman.—Almost every passion seemed to be subdued in her heart, except affection for the family she had so long served.—Inured to disappointments and sorrows, she bore what related merely to herself with the calmest resignation, and was never heard to complain of her forlorn and comfortless situation. But when the ruin of her master's house became, as it too often did, the subject of vulgar triumph, and among the very tenants who had grown rich by his indulgence, but who now paid their court to sir Audley Dacres, the poor woman for a moment forgot her moderation and mildness, and could hardly refrain from the bitterest reproaches, however prejudicial they were to her, who was greatly in the power of the renters of the parish, in which she was reluctantly suffered to linger out the few sad years that remained.’ Vol. i. p. 273.

‘ Those who have imagined that at a great distance from London there reigns Arcadian simplicity, and that envy, detraction, and malice, only inhabit great cities, have been strangely misled by romantic description. Every bad passion of the human heart thrives as luxuriantly under the roof of the old-fashioned farm-house, two hundred miles from the metropolis, as in that hot-bed itself; and some are even more flourishing.—Ignorance is a powerful auxiliary to scandal, and a thousand exaggerations are added by the illiterate to the tale of ill-nature—abject poverty is no defence. The very wretch who subsists on casual alms is sometimes the object of hatred and calumny to those who believe they have a better right to the charity on which he lives; and so many instances of this depravity occur, that one wishes what the poet says was strictly and invariably true—

Crit. Rev. Vol. XIX. March, 1797. T ‘ Heaven's

'Heaven's sovereign saves all beings but himself
That hideous sight : a naked human heart. YOUNG.'

Vol. i. p. 276.

'Althea followed her conductress into a high and vaulted room, of which the greater part was in ruins, for the coppers and other fixed utensils of ancient hospitality had been torn away and sold ; and as the kitchen was no longer used, no care had been taken to replace the bricks, or repair the walls. Beycnd it was the buttery—and Mrs. Moseley bade her remark how the hatch was worn—

"There," said she, "I have often, though it was not indeed exactly my business, given away the weekly dole to folks who then wanted it bad enough, but who since have got up in the world, so that it makes one seem dreaming as it were to think of it.—Yes ! the very man who has bought all the lower woodland farm, and built that fine staring great house, that you might see as you came along on the hill, a little beyond Shansbrook corner, that very man was a little ragged dirty boy, who has many a time come for his family's dinner to this very wicket. My good master took pity upon him, and sent him to school—when he was big enough, he made him a sort of clerk, and took him into the steward's room to learn to keep accounts, and after that got him sent out to the Indies ; and about five years ago he came home worth such a mint of money, that they say he could buy out half the gentry of the country. Well ! I have heard, that when things got so bad here, my mistress, though she could not prevail on my master to do it, yet wrote herself to this Sowden, to desire he would let them have a loan of three thousand pounds, which she thought, poor lady ! would have put things to rights ; but he had the baseness, the ingratitude to send her a rude denial.—He ! that little dirty boy, that owed his all to Mr. Marchmont's bounty ! and now he has had the impudence to buy part of that estate that was sold by the assignees!"

Vol. i. p. 286.

'Before they went, however, Mrs. Moseley bade her observe a place in the lofty ceiling, which she said was a sort of trap door, communicating with the private closet that belonged to the apartments of the lady of the house ; who, in days when vigilant œconomy superintended the solemn and regulated hospitality of an ancient English kitchen, was accustomed to overlook from thence the proceedings of her domestics. Reflecting on the different usages and manners of the present time, Althea followed her infirm guide through those parts of the house she had been used to, to others which she had never yet visited.

'The way was through a long passage, now nearly dark ; for the great window at the end of it was boarded, and the door that led from it to the principal part of the house bricked up : this had been done,

done, that the range of uninhabited rooms might be considered as a separate house, and might not be liable to be taxed for the windows; the same prudent precaution, to avoid the window tax, had nearly darkened the part of it inhabited by Wansford. But on the opposite side a door opened to the once-walled court, and from thence they went round to the porch, or great door, which, long unaccustomed to turn on its massive hinges, had been opened by Wansford for their reception. Althea now found herself in an immense hall—"Here," said her conductress, "at these long tables, which though of oak are now so much decayed, were daily assembled, during the great rebellion, above three hundred armed men; they were disciplined, clothed, and fed by sir Ardyn Marchmont, who was knighted in the field by king Charles the First; and from hence were led the fifty horse, who just before the battle of Brad-dock Down went out against a party of Cromwell's army that ap- proached the house; and the brave Edward Marchmont, the sec- ond son of the family, fell in his father's park. His mother, who doted upon him, died broken-hearted a few months afterwards; and from that time they say sir Ardyn himself never seemed to en- joy life, though he lingered on for three or four years, and contin- ued to the last to defend this place, and keep it as a garrison for the king."

Althea, while she listened to this detail, compared the past with the present state of the place in which she stood. No loyal and busy crowds now wore the stone pavement: it was hidden with moss. The two windows, which at one end reached from the ceil- ing to within three feet of the floor, were partly boarded up; the same glass yet remained; but through the broken panes the ivy, which luxuriantly mantled the exterior of the building, had made its way, and was advancing to line the broken walls. The chim- ney, over which there was again a carving in oak of the arms of the Marchmonts, was large, even in proportion to the room. But instead of blazing now with hospitable fires, it was a receptacle for the store of turf and billets which Wansford had provided for the end of winter; and in several other parts of this great room there were piles of peat put there to dry, and of bavins and brush wood. Nothing could give a stronger idea of desolation than this gloomy apartment; with it, however, the adjoining rooms, into which it opened, perfectly corresponded. "The last of these," Mrs. Moseley said, "was once called the council-room; a name," add- ed she, "which it still retained in my late honoured master's time, who used to relate with pride and pleasure, that here were held those deliberations by the success of which the queen Henrietta Maria escaped from Exeter, and got safely into France. And above is the room where her majesty slept for three nights. This house too had the honour of receiving the prince of Wales; when, after the battle of Naseby, he was forced to fly to concealment in the Scilly

islands, beyond the coast of Cornwall. 'That flight was planned, in this council-room, by my master's ancestor and some more of his faithful servants.' Vol. i. p. 289.

We wish our limits would permit us to follow Althea and her conductress over the whole house, but must content ourselves with looking into the apartment of the father of Marchmont, the hero of the tale—

'Here,' continued Mrs. Mosely, "I attended him in that long illness, which, though it did not end in his death then, yet he never knew an hour's health afterwards. Ah! how well I remember the look, the voice of his excellent son, who used to remain by him whole hours trying to raise his spirits and comfort him! Then, when the sad prospect was too much for himself, and he could not hide his fears that his father would be dragged away, sick as he was, to prison, he would go, madam, into this closet to conceal his tears, and bade me to tell his father he was writing to this friend and that friend, who he was sure would assist them; but he was sometimes quite lost and bewildered, as it were, in thinking of all the difficulties and troubles that surrounded his family. He would lay down his pen, and, crossing his arms upon an old walnut-tree writing desk that stood just here, would remain quite like a statue, till he thought his father might want him; then try to recover himself, would go again to the bed-side with a cheerful countenance." Vol. i. p. 304.

Stemmata Latinitatis; or an etymological Latin Dictionary; wherein the whole Mechanism of the Latin Tongue is methodically and conspicuously exhibited, upon a Plan entirely new, and calculated to facilitate the Acquisition, as well as to impress the Knowledge, of the Language: with a Key, or an Introduction, ascertaining not only the Origin, but the Value, of the several Terminations and prepositive Particles; also a general Index of every Latin Derivative and Word entering into Composition. By Nicholas Salmon, Author of the Complete System of the French Language, &c. 2 Vols. 8vo. 1l. 1ls. 6d. Boards. Dilly. 1796.

LEXICOGRAPHERS of the Latin tongue have, in general, been less eager to discover and demonstrate the affinity between that language and the Greek, than to trace derivative words to their primitives in the same dialect; but the present writer has studiously investigated their remote origin in the Greek language. His work, therefore, is not destitute of novelty; and if it should appear to be well executed, it claims, in a forcible manner, the public attention and regard.

The origin of the Latin tongue is disputed by etymologists and antiquaries. Many have referred it to the Celtic, or that which was spoken by the descendants of Gomer. But others have derived it from that of the Goths or Scythians, through the medium of the Greek. This conclusion is supported by stronger grounds than the advocates of the former opinion can allege; and it derives additional force from the labours of Mr. Salmon.

The Introduction to this work consists of three parts. In the first, *specifical terminations* are discussed. The author begins this part with a remark which is not well-founded. 'The most rational philosophers maintain (he says) that the noun is the only sort of words from which all others are derived.' That the noun was first invented, we have no doubt; but it cannot, we think, be justly said that all other species of words were derived from that part of speech. When man had given a denomination to various objects of sight, whether animate or inanimate, he would, it may be supposed, proceed to form expressions for acts, motions, or other circumstances. For instance, when he had assigned a name to any living creature, he would have occasion to speak of something which that animal *did* or *suffered*; and it is not probable that he would derive, from the *noun* or *name*, such words as he intended to apply to the designation of particular incidents, for which original words would be as requisite as for the name itself. The noun and the verb, therefore, rather than the noun alone, may be considered as the parts of speech from which others are deduced.

The various terminations of Latin words formed from nouns, verbs, and adjectives, are accurately specified and defined by our author; and he has traced them to their respective origins, as far as his knowledge of the Greek and Latin tongues, unassisted by an acquaintance with the Gothic language, would enable him.

He regards the termination *bilis* as a contraction of *habilis*, and *ilis* as a further contraction; but the latter opinion is incompatible with the original introduction of *ilis* into *habilis*. This word is clearly derived from *habeo*, *eo* being changed into *ilis*; which termination, therefore, must have been in use before any contraction was formed from *habilis*.

He justly accounts for the supines by representing that which ends in *um* as merely the accusative of a verbal noun in *us* (with a preposition understood), and the other as the ablative case. He derives *ies*, in *pauperies* and some other words from *ew*, which signifies both *I am* and *I go*; and he refers *ities* (in *segnities*) to *ito*, a frequentative of *eo*. The termination *bulum*, he thinks, was formed from *canus*; and

icus from *εἰω*. These deductions are more plausible than that of the comparative or from *οψ*, a hill, and many others which he has hazarded.

Specifical prepositions or particles are briefly examined in the second part of the Introduction. As there are several which cannot be traced to Greek roots, the author has not attempted to display the origin of all. The third part comprehends, among other particulars, a variety of etymologies omitted in the work; and, in these, he principally follows the authority of the ingenious count de Gebelin.

A survey of the body of the work will be properly introduced by some specimens of the plan.

Ago and its derivations (from the Greek *εἰω*) are thus exhibited—

• Ago , <i>ēgi</i> , <i>actum</i>	<i>I do or act—drive, or move, or lead—plead—mind</i>	Cic. Virg. Plin. Ter.
CIRCUMago	<i>I drive or go round</i>	Liv.
INago	<i>I drive in</i>	Apul.
PERago	<i>I drive to the end—finish—complete</i>	Plaut. Cic.
PRÆTERago	<i>I drive on or beyond</i>	Hor.
RETROago	<i>I withdraw, retire</i>	Plin.
SATago	<i>I am busy or careful—I have enough to do</i>	Ter.
AGE , <i>agedum</i> , or <i>agite</i> , &c.	<i>come on, go on—well, well</i>	Cic.
agESIS (for <i>age</i> si vis)	<i>go to, come on</i>	Cic.
ABigo , <i>ēgi-actum</i>	<i>I put to flight, drive away</i>	Cæf. Cic.
ADigo	<i>I push or drive in</i>	Cic. Plin.
AMBigo	<i>I am in doubt</i>	Cic.
EXigo	<i>I drive out or require—finish—proportion</i>	Cic. Hor.
INigo	<i>I drive in</i>	Liv.
PRODigo	<i>I drive forth or lavish</i>	Varr.
REDigo (<i>eo</i> , <i>ad</i> , <i>in</i> , <i>sub</i>)	<i>I reduce—drive or bring back</i>	Sall.
SUBigo	<i>I force or bring under—shove or dig up</i>	Cic.
PROsubigo	<i>I throw up, hammer, stamp, beat</i>	Liv.
TRANSigo	<i>I thrust through or pierce—transact, finish</i>	Catul.
TRANSadigo	<i>I pass or pierce through</i>	Virg.
cōGO (for <i>coigo</i>), <i>-ēgi</i> , <i>-actum</i>	<i>I force, collect, compel—restrain</i>	Cic. Liv.
		Vol. i. p. 12.

Many other words proceeding from the same root are added, explained, and attested by classical authorities.

PAR, paris (from] even (in number)—adequate to, παρα)	or capable of—mutual, correspondent, &c.	Cic. Virg.
COMPAR	equal, matched alike	Liv.
DISPAR	unequal, different	Cic.
IMPARE	unequal, unlike, odd	Virg.
PARILIS	like, equal, suitable	Ov.
paro	I regulate, prepare, &c.	Lucr. Vit. Cic.
APPARO	I provide or get ready.	Cic.

Vol. ii. p. 252.

These words form only a small proportion of the derivatives from *par*.

Speaking of the etymology of *æstimo*, this writer says; ‘ instead of coming from *εις τιμω*, perhaps *timo* is a mere termination added to *æs*. ’ But it is much more probable that *τιμω* is the root of it, than that a particle unconnected with the sense should have been added to *æs*, for the mere extension of the word. *Melior*, he thinks, arose from *αμεινων* or *αμηνων*; but this conjecture will not extort our assent.—He derives *canis* from *καναχη*, a clear or shrill sound; a deduction which is highly improbable. The obvious root is *κυων*. *Careo* (he says) ‘ comes perhaps from *στερεω*, I am deprived, I want; ’ but the difference of the first syllable seems too considerable to warrant the opinion, though the signification of each word would give weight to the supposition. Here we may observe, that *στερεω* is mis-translated, as it implies, *I deprive*, not *I am deprived*.

Of the various origins assigned to *clades*, Mr. Salmon is uncertain which he should prefer; but *κλων* seems to have the best claim. He is also doubtful with regard to the choice of *κλεων* or *κλαξω*, as the root of *clamo*: the latter appears to us to merit the preference. An attempt which he has made to trace *cælebs*, is not more successful than that of Donatus; and his meaning is not only ludicrous, but is awkwardly expressed. This word is supposed to proceed (he observes) ‘ from *κοιτη*, a bed, and *λειπω*, I want or have not: but, if *λειπω* has any thing to do here, why should not *cælebs* be for *κοιλολειψ*, rather than for *κοιτηλειψ*? and, indeed, *κοιλον* meaning a hole, a cavity, we may say that a single man is not without a bed, but lacks a cavity.’

Not satisfied with the ordinary deduction of *eximus*, he conjectures that it may have been formed from *emo*, I adorn, (an obsolete verb): but this idea is absurd; for the derivation of the word from *emo*, the root of *eximo*, is too clear to be a disputable point. He might have found sufficient employment

for his conjectural sagacity, in endeavouring to trace doubtful expressions, without aiming at etymological innovation in clear cases. The Greek origin of *emo* is less certain. It is supposed to be derived from *εμος*, *mine*; but we cannot altogether acquiesce in that opinion.

Equus is represented as flowing from *εκουσιος*, voluntary; a derivative of *εκων*, acting readily and willingly; as 'the horse, from his being so manageable, may be said to act spontaneously.' This derivation is ridiculous; and that of *felix* from *τλικια*, vigour of age, or from *γηιξ*, of the same age, is scarcely more probable; nor is any approbation due to the opinion which refers *luctor* to *λοισθος*, last.

In a long note, our grammarian controverts the sentiments of Festus and Servius, who consider *macto* and *mactus* as abbreviations of *magis aucto* and *magis auctus*. He will not allow that the primary signification of *macto* is *I increase*; or that it was transferred to the idea of sacrificing, because frankincense and wine were poured upon the victim before that ceremony. On the contrary, he thinks that the original meaning of the verb in question was *I kill*, or *I sacrifice*, and that the metaphorical or figurative acceptations of it are, *I overload or fill, overwhelm, influence or move*. He interprets the phrase, *mactus esto hoc sacrificio*, not as intimating, 'may this sacrifice add to thy glory and honor,' but as implying, 'mayest thou be influenced or moved by this sacrifice:' and, with regard to '*macte (esto) novâ virtute, puer*', he asks, "Why should it not mean, be actuated by fresh courage, my boy," rather than, "Go on as you have begun," as it is commonly interpreted? These suggestions are plausible: and there seems to be some foundation for deducing *macto* from *μασσω* or *ματτω*, *I break, subdue, &c.*

Many of our etymological readers, we believe, will dispute the radical reference of *mare* to *αρω*, *I plough*; of *mas* to *Ἄρης*, Mars, or *αρω*; of *milvus* to *μειδιχος*, gentle; of *mulier* to *μυλλω*, used in an obscene sense; of *nuncio* to *ννω* and *νιω*, *I march*; of *oculus* to *ωνυς* and *λων*; of *pravus* to *εραδυς*; of *proprius* to *πριω*, used in the sense of cutting or sawing asunder. Other unsatisfactory deductions might be enumerated; but such will occur in every work of the kind.

Notwithstanding partial objections, this is, upon the whole, a valuable performance; and it will not only tend to the improvement of the puerile student, but will be found useful even to persons of mature age and of respectable classical attainments.

A Residence in France, during the Years 1792, 1793, 1794, and 1795; described in a Series of Letters from an English Lady: with general and incidental Remarks on the French Character and Manners. Prepared for the Press by John Gifford, Esq. Author of the History of France, Letter to Lord Lauderdale, &c. 2 Vols. 8vo. 14s. sewed. Longman. 1797.

WHO John Gifford, esq. may be, we pretend not to know; nor can it be of great consequence to the public to inquire. We only know that under this name was published some time ago (we believe in numbers) a catch-penny history of the reign of Louis XVI *. the whole of the latter period of which was printed *verbatim* from the Impartial History of the French Revolution, and the New Annual Register. We have seen similar publications under the name of William Augustus Clarendon, esq. Charles Henry Temple, esq. &c. &c.

Admitting Mr. Gifford, however, not to be a fictitious personage, but some actual inhabitant of those regions where books are commonly manufactured, still the publication before us appears under extremely suspicious circumstances. The name or situation of the real author is not so much as hinted at; that author is a *lady*, as if, because miss Williams has written well and successfully upon that subject, none but a *lady* could write on the French revolution. The publication consists of a series of letters, which, it is asserted in the Preface, 'were written exactly in the situations they describe, and remain in their original state'; yet we know that during the greater part of the period which is pretended to be described here, it was impossible, from the circumstances of the two nations, that any epistolary correspondence should be maintained between France and this country;—and after all, these letters, 'most of which remain in their original state,' were, gentle reader, *prepared for the press* by John Gifford, esq.

If it is ever of importance that publications should be well authenticated, and supported by the best possible testimony that can be procured, it is when they relate to great political facts, in which even the interests of nations require that there should be no deception. The historian, who should compile from such a publication as this, destitute of the sanction of official authority,—often without the names of persons or places, or these supplied only by blanks,—and destitute of even that degree of responsibility which is given by the author's name being prefixed to it, would be grossly negligent in his duty: and certainly no man, who for his own satis-

* See Crit. Rev. New Arr. Vol. XVII. p. 454.

tion wishes to inform himself properly respecting the affairs of France, ought to receive evidence as authentic, which an historian would reject. If we are to read romances, if the maryellous be our object, let us at once have recourse to *Amadis of Gaul*, or *Don Belianus of Greece*, or to the still more enchanting fictions of the *Mysteries of Udolpho*, or the *Romance of the Forest*.

As Mr. Gifford is the responsible person on this occasion, let us see from his Preliminary Remarks how far his own evidence or information is to be depended on. He intimates, p. viii. on the pretended authority of a letter from France, that the present directory intend to perpetuate their own power, and not to elect a new member at the time appointed by the constitution.—Now we are not over partial to the French directory, nor do we pretend to say what they will do; but as we recollect the time appointed for the changing of one of the members of the directory, was March 1797, the time when the third of the legislature is changed; and if at that time they *should happen* to chuse a new member of the directory, Mr. Gifford's authority will then not be of much validity. Again, in the same page, Mr. Gifford roundly asserts that 'more than a hundred thousand of the inhabitants of Paris' are *paid* and *registered spies* of the directory; and yet he estimates the 'whole population of Paris,' men, *women*, and *children*, at only 600,000—*Risum teneatis?* At this rate every *man* in Paris must, upon the common principles of political arithmetic, be a spy of the directory! Now if Mr. Gifford had written to prove the attachment of the people to the present government, what could he have written more strongly, than that *every man in London* was a spy of the minister? for spies must necessarily be attached to their employers. Again, for *one* *lettre de cachet* issued under the old government, *a thousand* mandats of arrest are issued by the directory.—This hardly, however, agrees with the accounts of the laxity of their government, the frequent conspiracies, and the escape of all the principal conspirators; and we much question whether, under the execrable tyranny of Robespierre, the proportion was *a thousand* to one. *A thousand* is a large word; but Mr. Gifford might as well put it down as any other number. But what dependence is to be placed on a writer who in the same publication contradicts himself? for at the end of this curious preliminary dissertation, we find a flat disavowal of what he had said in the beginning of it, and an admission, that a decree had been actually passed for the partial renewal of the directory in March 1797.

The work has every appearance of being, in part at least, composed after the events to which it relates. Every thing is foretold

foretold exactly as it happened; the reflections are, most of them, such as would be made at present, and in England, rather than in France, and at the moment of a revolution which has mocked all human foresight; and the greater part of the anecdotes are those which have repeatedly appeared in the newspapers and other periodical publications.

The event of the siege of Lisle, the decline of the Gironde party, the defection of Dumouriez, the defeat of the Federalists, &c. &c. are all regularly foretold by this prophetess. There is, however, no new light whatever thrown on the well-known events of the revolution—The horrors of the 10th of August, and of the second of September, the murder of the king, the injustice of the *soi-disant* philosophers of France to the clergy, and their abominable intolerance, are spoken of in proper terms of abhorrence: but nothing new is discovered upon these subjects. M. Tallyrand and M. Chauvelin are accused of intriguing with the English people, but not the shadow of a proof is advanced in favour of the accusation. In some instances the assertions are contradicted by the facts.—Thus the letter-writer repeatedly mentions the extreme and unconquerable reluctance of the young men to engage in the military service; but how does this agree with that extravagant enthusiasm which every officer has remarked as actuating the French armies?

The political part of these volumes is therefore of little importance; and the want of authenticity must indeed have rendered it useless, were the facts more interesting. They contain, however, some lively observations on the manners of the French; yet these seem rather the manners of the people before the revolution than since.—There are also scattered through the volumes some good remarks on the oppressive evils of paper currency, a few of which, as adapted to the present crisis, and as they may teach us how to avoid the mischiefs into which our neighbours have fallen, we shall select.—By these it will appear that paper money is the certain forerunner of scarcity, and too often of insurrection. The horrid tyranny exercised by the agents of Robespierre, appears indeed, in many instances, to have proceeded from a shocking necessity of supporting by force and punishment the credit of their paper—

‘ You, my dear —, who live in a land of pounds, shillings, and pence, can scarcely form an idea of our embarrassments through the want of them. ’Tis true, these are petty evils; but when you consider that they happen every day, and every hour, and that, if they are not very serious, they are very frequent, you will rejoice in the splendour of your national credit, which procures

cures you all the accommodation of paper currency, without diminishing the circulation of specie. Our only currency here is assignats of 5 livres, 50, 100, 200, and upwards: therefore in making purchases, you must accommodate your wants to the value of your assignat, or you must owe the shopkeeper, or the shopkeeper must owe you; and, in short, as an old woman assured me to-day, “*c'est de quoi faire perdre la tête*,” and, if it lasted long, it would be the death of her.’ Vol. i. p. 7.

‘ I doubt not but the paper may have had some share in alienating the minds of the people from the revolution. Whenever I want to purchase any thing, the vender usually answers my question by another, and with a rueful kind of tone enquires, “*en papier, madame?*”—and the bargain concludes with a melancholy reflection on the hardness of the times.’ Vol. i. p. 9.

‘ I believe in general the farmers are the people most contented with the revolution, and indeed they have reason to be so; for at present they refuse to sell their corn unless for money, while they pay their rent in assignats; and farms being for the most part on leases, the objections of the landlord to this kind of payment are of no avail.’ Vol. i. p. 41.

The evils here stated are trifling in comparison with what afterwards happened.—

‘ The commercial and political evils of a vast circulation of assignats have been often discussed, but I have never yet known the matter considered in what is, perhaps, its most serious point of view—I mean its influence on the habits and morals of the people. Wherever I go, especially in large towns like this, the mischief is evident, and, I fear, irremediable. That œconomy, which was one of the most valuable characteristics of the French, is now comparatively disregarded. The people, who receive what they earn in a currency they hold in contempt, are more anxious to spend than to save; and those who formerly hoarded *six liards* or *twelve sols* pieces with great care, would think it folly to hoard an assignat, whatever its nominal value. Hence the lower class of females dispute their wages on useless finery; men frequent public-houses, and game for larger sums than before; little shop-keepers, instead of amassing their profits, become more luxurious in their table; public places are always full; and those who used, in a dress becoming their station, to occupy the “*parquet*” or “*parterre*,” now, decorated with paste, pins, gauze, and galloon, fill the boxes;—and all this destructive prodigality is excused to others and themselves “*par ce que ce n'est que du papier*.”—It is vain to persuade them to œconomize what they think a few weeks may render valueless; and such is the evil of a circulation so totally dif-

credited, that profusion assumes the merit of precaution, extravagance the plea of necessity, and those who were not lavish by habit become so through their eagerness to part with their paper. The buried gold and silver will again be brought forth, and the merchant and the politician forget the mischief of the assignats. But what can compensate for the injury done to the people? What is to restore their ancient frugality, or banish their acquired wants? It is not to be expected that the return of specie will diminish the inclination for luxury, or that the human mind can be regulated by the national finance; on the contrary, it is rather to be feared, that habits of expence which owe their introduction to the paper will remain when the paper is annihilated; that, though money may become more scarce, the propensities of which it supplies the indulgence will not be less forcible, and that those who have no other resources for their accustomed gratifications will but too often find one in the sacrifice of their integrity.—Thus, the corruption of manners will be succeeded by the corruption of morals, and the dishonesty of one sex, with the licentiousness of the other, produce consequences much worse than any imagined by the abstracted calculations of the politician, or the selfish ones of the merchant. Age will be often without solace, sickness without alleviation, and infancy without support; because some would not amass for themselves, nor others for their children, the profits of their labour in a representative sign of uncertain value.' Vol. i. p. 231.

‘ The great solicitude of the people is now rather about their physical existence than their political one—provisions are become enormously dear, and bread very scarce: our servants often wait two hours at the baker's, and then return without bread for breakfast. I hope, however, the scarcity is rather artificial than real. It is generally supposed to be occasioned by the unwillingness of the farmers to sell their corn for paper. Some measures have been adopted with an intention of remedying this evil, though the origin of it is beyond the reach of decrees. It originates in that distrust of government which reconciles one part of the community to starving the other, under the idea of self-preservation. While every individual persists in establishing it as a maxim, that any thing is better than assignats, we must expect that all things will be difficult to procure, and, of course, bear a high price. I fear, all the empiricism of the legislature cannot produce a nostrum for this want of faith. Dragoons and penal laws only “linger and linger it out;” the disease is incurable.’ Vol. i. p. 272.

‘ Thus the arbitrary emission of paper has been necessarily followed by still more arbitrary decrees to support it. For instance—the people have been obliged to sell their corn at a stated price, which has again been the source of various and general vexations,

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The farmers, irritated by this measure, concealed their grain, or sold it privately, rather than bring it to market.—Hence, some were supplied with bread, and others absolutely in want of it. This was remedied by the interference of the military, and a general search for corn has taken place in all houses without exception, in order to discover if any was secreted; even our bedchambers were examined on this occasion: but we begin to be so accustomed to the *visite domiciliaire*, that we find ourselves suddenly surrounded by the *garde nationale*, without being greatly alarmed.' Vol. i. p. 261.

' When the creation of assignats was first proposed, much ingenuity was employed in conjecturing, and much eloquence displayed in expatiating upon, the various evils that might result from them; yet the genius of party, however usually successful in gloomy perspective, did not at that time imagine half the inconvenience this measure was fraught with. It was easy, indeed, to foresee, that an immense circulation of paper, like any other currency, must augment the price of every thing; but the excessive discredit of the assignats, operating accessarily to their quantity, has produced a train of collateral effects of greater magnitude than even those that were originally apprehended. Within the last twelve months the whole country are become monopolizers—the desire of realizing has so possessed all degrees of people, that there is scarcely an article of consumption which is not bought up and secreted. One would really suppose that nothing was perishable but the national credit—the noble, the merchant, the shopkeeper, all who have assignats, engage in these speculations, and the necessities of our dissipated heirs do not drive them to resources for obtaining money more whimsical than the commerce now practised here to get rid of it. I know a beau who has converted his *hypothèques* on the national domains into train oil, and a general who has given these "airy nothings" the substance and form of hemp and leather! Goods purchased from such motives are not as you may conceive sold till the temptation of an exorbitant profit seduces the proprietor to risk a momentary possession of assignats, which are again disposed of in a similar way. Thus many necessaries of life are withdrawn from circulation, and when a real scarcity ensues, they are produced to the people, charged with all the accumulated gains of these intermediate barters.' Vol. i. p. 317.

The following observations on jurisprudence, we think, serve to strengthen our doubts respecting the assumed sex of the author; they are however good; and dangerous as rash innovation undoubtedly is, he must have little of the spirit of an Englishman, who would fear a similar reform in our judicial proceedings.

' It will be some consolation to the French, if from the wreck of their civil liberty, they be able to preserve the mode of administering

ing justice as established by the constitution of 1789. Were I not warranted by the best information, I should not venture an opinion on the subject without much diffidence, but chance has afforded me opportunities that do not often occur to a stranger, and the new code appears to me, in many parts, singularly excellent, both as to principle and practice.—Justice is here gratuitous—those who administer it are elected by the people—they depend only on their salaries, and have no fees whatever. Reasonable allowances are made to witnesses both for time and expences at the public charge—a loss is not doubled by the costs of a prosecution to recover it. In cases of robbery, where property found is detained for the sake of proof, it does not become the prey of official rapacity, but an absolute restitution takes place.—The legislature has, in many respects, copied the laws of England, but it has simplified the forms, and rectified those abuses which make our proceedings almost as formidable to the prosecutor as to the culprit. Having to compose an entire new system, and being unshackled by professional reverence for precedents, they were at liberty to benefit by example, to reject those errors which have been long sanctioned by their antiquity, and are still permitted to exist, through our dread of innovation. The French, however, made an attempt to improve on the trial by jury, which I think only evinces that the institution as adopted in England is not to be excelled. The decision is here given by ballot—unanimity is not required—and three white balls are sufficient to acquit the prisoner. This deviation from our mode seems to give the rich an advantage over the poor. I fear, that, in the number of twelve men taken from any country, it may sometimes happen that three may be found corruptible: now the wealthy delinquent can avail himself of this human failing; but, “through tatter'd robes small vices do appear,” and the indigent sinner has less chance of escaping than another. Vol. i. p. 293.

“ The groundwork of much of the French civil jurisprudence is arbitration, particularly in those trifling processes which originate in a spirit of litigation; and it is not easy for a man here, however well disposed, to spend twenty pounds in a contest about as many pence, or ruin himself to secure the possession of half an acre of land. In general, redress is easily obtained without unnecessary procrastination, and with little or no cost. Perhaps most legal codes may be simple and efficacious at their first institution, and the circumstance of their being encumbered with forms which render them complex and expensive, may be the natural consequence of length of time and change of manners. Littleton might require no commentary in the reign of Henry II. and the mysterious fictions that constitute the science of modern judicature were perhaps familiar, and even necessary, to our ancestors. It is to be regretted that we cannot adapt our laws to the age in which we live,

live, and assimilate them to our customs; but the tendency of our nature to extremes perpetuates evils, and makes both the wise and the timid enemies to reform. We fear, like John Calvin, to tear the habit while we are stripping off the superfluous decoration: and the example of this country will probably long act as a discouragement to all change, either judicial or political. The very name of France will repress the desire of innovation—we shall cling to abuses as though they were our support, and every attempt to remedy them will become an object of suspicion and terror.—Such are the advantages which mankind will derive from the French revolution.' Vol. i. p. 295.

We must conclude with observing, that, whether this publication may have been compiled in part from real letters, or whether the whole be a fabrication—in the form in which it appears, it can only be regarded as a party pamphlet. The reputation of the real friends to their country will, however, not be injured by the insinuations it contains. The people will soon see that those who have opposed this calamitous war, are not the 'English Jacobins;' but that the *real jacobins* are those who have servilely copied every oppressive measure of the jacobins in France.

Directions for warm and cold Sea Bathing, with Observations on their Application and Effects in different Diseases. By Thomas Reid, M.D. F.A.S. 8vo. 3s. sewed. Cadell and Davies. 1795.

THIS small pamphlet contains a few plain practical, and for the most part self-evident hints on this subject, except where the author has advanced one or two round assertions, which should not have been ventured without mature reasoning and reflection; which should have been stated more circumstantially and with greater caution, and not at all without experiments to support them. Dr. Reid tells us that 'it is not necessary to be solicitous about drying the skin after bathing, as being wet with salt water does not occasion indisposition;' and he adds that 'even the dew that usually falls very heavy in the evening, is not attended with any bad consequence to those who have been exposed to it.' But nothing is here attempted to be proved; and indeed nothing ever can be proved to controvert the well-known fact, that moisture from the sea is very prejudicial; and as we know rheumatics and other invalids to have suffered from exposure to dews by the sea side, we think it our duty to caution our friends not to run into danger, by relying implicitly on the hardy counsel of Dr. Reid.

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He states the heat of his hot salt-water bath to have been from 90 to 100 degrees ; that it does not relax the body, diminish the strength, or exhaust the spirits ; and then he says that the degree of warmth he has mentioned, probably acts upon the system as a sedative, but not so as to debilitate :—such a degree of heat acts as a direct stimulus, and Dr. Reid's cases show the warm sea bath to have had a stimulant effect ; but we are not ready to conclude with him, that staying in such a bath from fifteen to thirty minutes every day, or every other day, will not debilitate ; nor do we think the case he gives of a lady, which terminated fatally, will at all warrant such a conclusion.

That scrophula is aggravated by free living, is evident from every day's experience ; but to enforce the same rigid abstinence as cases of extreme obesity require, we hope will never be attempted by the faculty :—such a diet however is suggested by Dr. Reid ; and such a diet we have reason to protest against, as the consequence of it must be great irritability and weakness, which, as well as the disease itself, tend to produce and augment hectic fever, and hasten the destruction of the unfortunate sufferer.

In chlorosis, Dr. Reid advises tepid sea bathing, with friction in the course of the lymphatics, bitter cathartics, calomel, and vomits ; and objects to sea bathing, as having been unsuccessful in more than half the cases to which it has been applied.—Tonics, he says, are also to be used ; and when strength is acquired, and the oedematous appearances are removed, then bathing in the sea. With regard to the continued use of vomiting, so warmly recommended by Dr. Bryan Robinson and Dr. Reid in their publications, we must observe, that we have found the appetite and digestive powers destroyed by it, the strength of the patient exhausted, and in some cases irrecoverably gone. Such treatment is now opposed by people of high medical authority ; and for the sake of the lives, health, and comfort of the younger part of the female sex, we sincerely hope that it will every day be more and more laid aside in chlorosis.

Dr. Reid's price for printed paper is the most extravagant we have met with ; his pamphlet contains but seventy-five octavo pages, some of the last of which contain only an account of the salubrity of the isle of Thanet, a recommendation of Ramsgate as a bathing place, some observations on the atrocity of the French, and a general conclusion that large bodies of chalk have an influence on the atmosphere. A gentleman, he says, under a severe attack of the spasmodic asthma, went in hot weather into a subterranean passage composed of chalk and flints, at Park Place near Henley, where he

was soon able to run backwards and forwards as in perfect health, and his asthma returned when he came again into the heat. Dr. Reid proceeds as follows—

‘ Being very solicitous to discover, from what property in the air this singular relief had been produced, I went down to Park Place, and exposed a thermometer, an hygrometer, and electrical balls in the passage, but without material information. I brought up a bottle full of air, secured in the best manner; which was submitted, with the air from the cave at Ingerest, to various tests, without discovering any difference from common atmospheric air.

‘ Some satisfaction I received from my journey, in observing that the gardener who attended me was asthmatic; and he owned that he breathed better in the under-ground passage, than in the open air; and this upon his going out several times, that I might be convinced the relief was not imaginary.’ p. 74.

As we know that some asthmatics breathe best in a dense air, and that air is rarer from being exposed to the heat of the sun, we should have contented ourselves at home with concluding that the air was denser in a cool subterraneous passage, than when the rays of the sun were acting upon it in the month of August; and if we had gone to Park Place, we should have taken a barometer with us, to have ascertained whether the pressure of the air was greater in the subterraneous apartment than it was above ground. From what we recollect of this place, it is open at both ends, we believe; and the constant current of fresh air applying itself to the lungs of the asthmatic, might contribute to his relief. This is the more probable, as Dr. Reid informs us that he was relieved, but in a less degree, when sitting in a cave cut out of the chalk at Ingerest in Kent. From this description of a cave cut out of chalk, we do not learn that there was an opening at each end to allow of a current of air; and for this reason probably the relief was less.

The warm sea bath is recommended by our author in small eruptions with inflamed bases, which break out all over the body,—in pimples of the face, and in the dry red scurfy eruptions called scorbutic. In long intermittents, when the liver is diseased, other remedies are to be used with the warm sea bath, which is particularly indicated if there is œdema of the legs. In gout and rheumatism it affords great relief: in all cases of œdematosus affection this remedy is applicable; and this Dr. Reid considers as a new observation: when the œdema is removed, we are to begin cold bathing; and the like practice is recommended for children with a hard belly, or with rickets.

Bathing

Bathing in the sea Dr. Reid approves in rheumatism, some time after the termination of the fit, and in gout, where there is strength, and no pain present: it is conducive to the health of children; in St. Vitus's dance it is very useful; in epilepsy great caution is requisite, and it seldom does good; in hysteria, hypochondriasis, and nervous complaints, we are to attend to the causes, and the present state of the patient. In phthisis, bark, animal food, and cold bathing, are equally improper; in inflammatory complaints, sea bathing is prejudicial, even in cases of weak and inflamed eyes which are local.

A case of phthisis, which terminated fatally, is given, in which the warm sea bath was thought to be of use. In scrophula, first the warm sea bath and then the cold is to be employed; and frictions are to be used while in the warm sea bath, particularly in this disease and in oedematous affections. In chronic rheumatism, when there is any pain in the limbs or back frequently recurring in the night, cold bathing will be found by experience to be very hazardous.

Dr. Reid in his apostrophe against the soil and inhabitants of France,—without which, no doubt, his work would have been very imperfect,—appears to establish a kind of compact with his readers, and seems to say—pay me for curing you of the vapours, and I'll cure you of democracy for nothing.

The Works of Anthony Raphael Mengs, first Painter to his Catholic Majesty Charles III. translated from the Italian, published by the Chevalier Don Joseph Nicholas d'Azara, Spanish Minister at Rome. 2 Vols. 8vo. 12s. sewed. Robinsons. 1796.

THE translator's object in laying this work before the public is very fully set forth in the following Preface—

‘ I should not attempt to write a preface to the following translation, were it not to apologize for so arduous an undertaking, which I am truly sensible required a man of great talents and no inferior erudition; but the love I have for the author, both as a writer and an artist, made me hazard this feeble exposition of his abilities, in hopes of being of service to young students who cannot read his works in the languages of the original publications, and with the desire of giving pleasure to others who for mere amusement may peruse this translation, which certainly will contain matter truly interesting either to the literati, the artist, or the amateur.

‘ Mengs, as an author, is justly admired by all those who have read his works in the languages in which they have been published, namely, in the Spanish and Italian, by the same editor, the cheva-

lier don Joseph Nicholas D'Azara, Spanish minister at Rome. As an artist, no unprejudiced person can ever have seen his best works without speaking of him with the greatest rapture and delight.

‘ I have visited the capital of Spain where the paintings of Mengs appear in all their greatness ; and every one who has travelled through Spain must be sensible how high a fame he bears in that country, where not to admire him (as an ingenious author has observed) is almost a violence against church and state ; an enthusiasm supported not by the wild rumor or folly of a day, but authorised by men of undoubted taste and knowledge in the profession. Almost every court in Europe has wished to possess some paintings from his hand. Poland raised and supported him as long as it was able to support itself ; Rome acknowledges him as her greatest ornament ; Russia, Naples, Florence courted him ; and Spain looks on the ever-living monuments of his departed genius with all the ardour of religious adoration : from all these honors one must naturally be led to suppose he was not of the most common and ordinary rank of mankind.

‘ The following works were originally written in various languages, and as the author could not be equally brilliant and correct in all, some parts will undoubtedly be found more excellent than others. The style and clearness of the sentiments must naturally have suffered, but however, the ideas and profundity of his knowledge in the arts will always appear the same.

‘ His papers were found very confused, and although they were regulated by the Italian editor with the desire of correctness, yet in reducing the whole to one language, and by apparent confusion in other respects, the sense has been left in some parts very obscure, and the style and phrases, in many places, have remained inelegant.

‘ It has not been my view either to correct the style, or add to the elegance of this work, fearing that by producing a forced or affected improvement, I might have impaired the original ideas of the author, who never wrote any thing without well considering what he wrote, and whose genuine sentiments will be of much more value than all the affectation of a brilliant style, in which, notwithstanding, he will not be found deficient where his original language appears verbatim. I have neither the leisure or abilities to afford me a hope of producing a truly perfect and elegant translation, but an useful and just one is what I aim at, and in which I hope to be successful. I have endeavoured to render the sentiments of the author as plain and intelligible as I am able, and as he confesses to have written this work for artists, (who are not all literati) I hope I have pursued the most desirable end. Criticism will therefore be done away, as my only views in the following translation were those of amusement, and the desire of making the author better known to the English ; and at the same time I lament, that no one of superior abilities has attempted it before me, to have done him all

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the justice he deserves: however, I trust the following translation will be found to contain the original ideas of the author, and that it will convince every one of his abilities as a writer: and his famous piece in All-souls College Oxford will ever be a sufficient specimen to give an idea of him as an artist *. P. 1,

We have nothing to say in abatement of our translator's pretensions; nor are we prepared to withhold our acquiescence in the propriety of his having added to the number of publications already extant on the same subject, a work certainly possessing positive merit. We do not, however, in our examination of these literary works of Mengs, by any means participate in those feelings of 'rapture and delight,' which are attributed to those who have already, or may hereafter contemplate the productions of his pencil. On the contrary, we are continually reminded of the superior way in which many of the subjects treated of in these volumes have been illustrated by that great artist, and truly classical writer on the art he taught and practised,—the late president of the Royal Academy. To convince even the most partial admirer of Mengs of this fact, it is only necessary for him to compare the admirable discourse of sir Joshua Reynolds on Taste, with the 'Determinations and Rules for Taste,' given in Part II, Chap. 3, of the work before us—

'The best taste,' says the author, 'which nature can give, is that of the medium, since it pleases mankind in general. Taste is that which determines painters in their choice, and from that choice we judge and know if their taste be good or bad. Good, and the

* The subject of this picture is our Saviour in the garden: it consists of two figures in the foreground, highly finished, and beautifully painted. It was ordered by a gentleman of that college whilst on his travels through Spain; but being limited to the price, he was obliged to choose a subject of few figures. This gentleman relates a singular anecdote of Mengs, which will further show the profundity of his knowledge and discernment in things of antiquity. Whilst an esteemed author, well known and valued in the musical world, was abroad collecting materials for his History of Music, he found at Florence an ancient statue of Apollo, with a bow and fiddle in his hand: this, he considered, would be sufficient to decide the long contested point, whether or not the ancients had known the use of the bow. He consulted many people to ascertain the certainty if this statue were really of antiquity; and at last Mengs was desired to give his opinion, who, directly as he had examined it, without knowing the cause of the inquiry, said 'there was no doubt but that the statue was of antiquity, but that the arms and fiddle had been recently added.' This had been done with such ingenuity that no one had discovered it before Mengs; but the truth of the same was not to be doubted. Mengs has done but few paintings for England except copies; one however he did for lord Cooper, another for sir R. C. Hoare, and a few more for others, of which I shall give an account; and there are a few beautiful portraits and pieces of his in France, which are not mentioned in the list of his paintings.

best, is that taste which is between the two extremes, and each extreme is bad.

‘ The paintings which are commonly praised, and esteemed of good taste, are those in which one sees well expressed the principal objects, with a certain ease, which hides all labour and art. Both these styles are pleasing, and give great credit to the author, whom one believes to have had great judgment in choosing so well the principal things, and must have had great talents to have performed his work with such facility.

‘ The grandeur of taste consists in the choice of parts superior to the common, as well in man as in nature, and by hiding subordinate and trivial parts, which are not absolutely necessary.

‘ Meanness in taste, is that which expresses the great and the inferior in the same manner; from whence the whole becomes within the medium, and almost without taste.

‘ Beautiful taste is, finally, that which expresses the most beautiful parts of nature. This, therefore, is superior to mediocrity, and is sublime in comparison to that which expresses but the inferior and ugly parts of nature. In the same manner are the pleasing and significant tastes, with many others that one might mention.

‘ Taste is that which, in painting, produces and determines a principal scope, and causes one to choose or reject that which is conformable to, or contrary to the same. From whence it is that when we see a work in which the whole is expressed without distinction and variety, we pronounce the author to have been void of taste; because he has not distinguished himself by any thing particular; and such works remain, if we may so say, without any expression. The works of every painter succeed according to the choice he makes, in which is to be understood, the colouring, clare obscure, drapery, and every other thing relative to painting. If he chooses the parts most beautiful and grand, he will produce works of the best taste. All that is beautiful which discovers the good quality of a thing, and the reverse is that which shows only the bad parts. Painters, therefore, consider the necessary perfection of any thing which they behold, and make choice of those things which best agree with their desires, since these must be beautiful. On the other hand, they reject that which they would wish to be otherwise than it is, since such must be void of beauty.

‘ From the consideration of the quality of a thing arises the expression; as every thing has expression according to its quality. Generally such is good as is beneficial and pleasing to our senses, and the reverse is that which offends the eye and the intellect, and shows itself contrary to the same. All that which is not conformable to its cause and its destination, is such as is contrary to its office, or of whose existence one cannot comprehend the motive, and one knows not why this, or that form has offended the intellect. Also, that is offensive to the eye which distends too much its nerves and the

the lesser parts; from whence it proceeds, that some colours, as well as the clare obscure, when they are too much raised and too vivid, tire and fatigue, and the livid and too bright colours are disgusting, because they transport the eye with too great celerity from one sentiment to the other, and produce by that an effort, and a precipitate extension of the nerves which gives pain to the eye. And from the same motive is harmony so pleasing, since it always discovers things in the medium. It is necessary besides to reflect, that from painting being composed of such diversity, there never has been a professor, who has had a taste equally good in all its parts; but often in one part he has known how to choose well enough, and in another very indifferently; and in some without either skill or knowledge. And this precision forms the distinction of taste among the most celebrated professors, as I shall further explain.' Vol. i. p. 26.

In the author's 'Reflections upon the three great Painters, Raphael, Correggio, and Titian, and upon the Ancients,' it is but justice to say that many very judicious remarks are contained; though the subjects are treated in rather too concise a way, and the concluding chapter 'On the Colouring of the Ancients,' is a mere fragment.

Antecedent to the 'Reflections on Beauty and Taste in Painting,' in the first volume, we find Memoirs of the author's life, and a list of the pictures he painted for the royal family and others in Spain. There is also annexed, a list of the 'Paintings done for England' by the same artist: and with this we shall close our account of the work before us; which, for no good reason that we can perceive, has a *third volume* included in the second, though without augmenting its size beyond that of the first volume. The paintings for England are these—

- ‘ The Holy Family, for lord Cooper, done at Florence: 7 feet by 3.
- ‘ Another Holy Family 7 feet by 5.
- ‘ A Sibyl—half figure, on canvas.
- ‘ Octavian and Cleopatra, with many figures, on canvas; done for sir R. C. Hoare.
- ‘ A Magdalen half-figure.
- ‘ Christ after the Resurrection, with the Magdalen on her knees; on wood; done for the University of Oxford:
- ‘ A copy of the school of Athens, for the duke of Northumberland.
- ‘ Portrait of the late arch-bishop of Salisbury.
- ‘ Andromeda and Perseus, intended for England, but was taken by a French privateer, and at last was bought in France by Mons. de Sartine, minister of the marine.

‘ A sketch in clare obscure of the Resurrection, was intended for the great painting for Salisbury cathedral, 30 palms in height. It was begun, but his death prevented its being finished.

‘ ENGRAVINGS from his PAINTINGS.

‘ St. John, the Baptist, and

‘ The Holy Mary Magdalen from the originals in possession of the king of Spain—engraved by Carmona,

‘ Our lord after the Resurrection, when he appears to the Magdalen; said to be engraved by the same.

‘ The Madonna and Child, engraved by Volpato.

‘ The Sibyl half-figure, mentioned above; engraved by Mosman.

‘ Also from a design of his, Christ in the garden, done from Correggio, engraved by Volpato, which is in the collection of prints entitled *Schola Italica Picturæ*.

‘ All Souls altar-piece, by Sherwin.’ Vol. i. p. vi.

Claude's Essay on the Composition of a Sermon, formerly translated from the French, by the Rev. Robert Robinson, with an Appendix; containing one hundred Skeletons of Sermons, several being the Substance of Sermons preached before the University, by the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge. 8vo. 10s. 6d. Boards. Dilly, 1796.

WITH the celebrated *Essay on the Composition of a Sermon*, by M. Claude, the public has been long acquainted; and the translation of it by Mr. Robinson we have already noticed (Crit. Rev. Vol. XLVIII. p. 42.) How far Mr. Simeon is justified in copying it literally, and prefixing it as a sort of introduction to his *Skeletons of Sermons*, we shall not take upon ourselves to determine. We must remark, however, that almost all Mr. Robinson's notes are omitted; which, though often instructive and amusing, are, it must be confessed, too numerous, and frequently favour a good deal of the most bigoted puritanical leaven. It is not to be wondered at, therefore, that Mr. Simeon, who appears to be a truly zealous and orthodox minister of the established church, should discard by much the greater part of them in his present publication.

With regard to the skeletons, we have long been of opinion that a work, somewhat on the plan of the present, would be attended with the greatest utility to students in divinity, and such of the junior clergy as may indulge a laudable ambition of composing their own discourses: but we must confess that Mr. Simeon's attempt does not come up to our wishes or expectations.

pectations. He appears to want taste in the selection of materials, and does not discover much of that energy and comprehension of mind which would lead the reader to the most interesting and important views of every subject. Hence his skeletons, though sufficiently methodical, would, we apprehend, be found to wear a dull and heavy form, even though expanded into sermons with more genius and powers of language than generally fall to the lot of individuals.

We must observe, also, that this author seems at all times too much attached to doctrinal points, and what some might call a mystical mode of treating his subjects, to be generally approved of at the present day. His style, manner, and habits of thinking, seem all derived from the last century: but we must recollect, that if this be censure to some, it will be commendation in the opinion of others.

We shall extract one of Mr. Simeon's skeletons, that the reader may be enabled to judge for himself—

‘ *Luke 2. 34, 35. Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against (yea, a sword shall pierce through thine own soul also) that the thoughts of many hearts may be revealed.*

‘ The ways of God are deep and unsearchable—
The richest displays of his love have been often accompanied with the heaviest afflictions—

The honour bestowed on Paul was the forerunner of great sufferings—

Thus the virgin's distinguished privilege of bringing the Son of God into the world was a prelude to the severest anguish to her soul—

Even the gift of the Messiah himself, while it saves some, is the occasion of a more dreadful condemnation to others—

It was foretold that, as this was one end, so it would also be an effect of Christ's mission

J. The remote ends of Christ's exhibition to the world

God has on the whole consulted his creatures' good as well as his own glory—

But he will not effect the happiness of every individual—

The “fall of many” was one end of Christ's coming

[His appearance was contrary to the carnal expectations of the Jews—

Hence he became a stumbling-block to almost the whole nation—

It had been plainly foretold that he should be so *—

This prophecy is frequently quoted by the inspired writers *—

Our Lord himself expressly refers to it †— He elsewhere confirms the declaration contained in it ‡—

The coming of Christ actually produced this effect [Many took offence at him §—

Thus they became more wicked than they would otherwise have been ||—

Thus also they perished with a more aggravated condemnation ¶—

But this was by no means the chief end—

The “rising of many” was another end of Christ’s coming

[Jews and Gentiles were in a most deplorable condition—

They were guilty, helpless, hopeless—

From this state Christ came to raise them—

This also was a subject of prophecy **—

And our Lord often declares that this was the end of his coming ††—

Hence he calls himself “the resurrection and the life” ††—]

And his coming produced this effect also

[Few believed on him before his death—

But myriads were raised by him soon after—

They rose from a death in sin to a life of holiness—

This effect is still carrying on in the world—

Many from their own experience can say with Hannah §§—]

These ends however were more remote

II. The more immediate end

The minds of men in reference to God were very little known—

Neither ceremonial nor moral duties could fully discover their state—

But he came to make it clear how every one was affected towards God—

In order to this he was “a mark or butt of contradiction ||||”

[No man ever met with so much contradiction as he ¶¶—

He was contradicted by all persons ***, on all occasions †††, in the most virulent manner †††, in spite of the clearest evidence §§§, and in the most solemn seasons |||||—

* 1 Cor. 1. 23. 1 Pet. 2. 8. † Mat. 21. 42. 44. ‡ John 9. 39.

§ At his low parentage, his mean appearance, his sublime doctrines, his high pretensions, &c.

¶ John 15. 22. ¶ Mat. 11. 22. ** Isai. 8. 14.

†† Luke 19. 10. John 10. 10. †† John 11. 25. §§ 1 Sam. 2. 8.

|||| Σημειώσεις αυτολόγων.

¶¶ Heb. 12. 3.

*** Scribes, Pharisees, lawyers, Herodians.

††† In all that he taught about his person, work, and offices, and in all he did, in working miracles, &c.

††† They came to catch, ensnare, and provoke him.

§§§ They would rather ascribe his miracles to Beelzebub, and his doctrines to madness, impiety, and inspiration of the devil.

|||| Even on the cross itself.

This

This was frequently as a sword in Mary's breast—]

By his becoming such a mark the thoughts of men's hearts were discovered

[The Pharisees wished to be thought righteous—

The Scribes, the free-thinkers of the day, pleaded for candour—

The Herodians professed indifference for all religion—

Yet they all combined against Christ—

Thus they shewed what was in their hearts—]

The preaching of Christ still makes the same discovery

[Christ is still a butt of contradiction in the world—

Before his gospel is preached, all seem to be agreed—

But when he is set forth, discord and division ensue *—

Then the externally righteous people shew their enmity—

Then the indifferent discover the same readiness to persecute—

On the other hand the humility of others appears—

Many publicans and harlots gladly embrace the truth—

And many believers manifest a willingness to die for Christ—]

By way of improvement we may enquire

1. What self-knowledge have we gained from the preaching of Christ?

[He has been often "set forth crucified before our eyes"—

This must in a measure have revealed our thoughts to us—

What discoveries then has it made †?—

Let us take the gospel as a light with which to search our hearts—

Let us beg of God to illumine our minds by his Holy Spirit—]

2. What effect has the preaching of Christ produced on our lives?

[We must either rise or fall by means of the gospel—

Are we then risen with Christ to a new and heavenly life?—

Or are we filled with prejudice against his church and people?—

Let us tremble lest he prove a rock of offence to us—

If we rise with him now to a life of holiness, he will raise us ere long to a life of glory—] p. 318.

We are informed that many of these skeletons contain the substance of sermons preached before the university, and that the author means to extend his plan, if the public should receive the present volume favourably.

* Mat. 10. 34—36.

† Has it shewn us our natural pride and self-righteousness, our self-sufficiency and self-dependence, our light thoughts of sin, our ingratitude, our unbelief, our enmity against God and his Christ? If it have not taught us these humiliating lessons, we have learned nothing yet to any good purpose.

The Pleader's Guide, a Didactic Poem, in Two Books, containing the Conduct of a Suit at Law, with the Arguments of Counsellor Bother'um, and Counsellor Bare'um, in an Action betwixt John-a-Gull, and John-a-Gudgeon, for Assault and Battery, at a late contested Election. By the late John Surrebutter, Esq. special Pleader, and Barrister at Law. 8vo. 3s. 6d. sewed. Cadell and Davies. 1796.

MR. Surrebutter's work is divided into eight lectures, in which every passage that we understand is supremely witty; and we doubt not that the whole poem deserves the same character.

‘ Of legal fictions, quirks, and glosses,
Attorney's gains, and client's losses,
Of suits created, lost, and won,
How to undo, and be undone,
Whether by common law, or civil
A man goes sooner to the devil,
Things which few mortals can disclose
In verse, or comprehend in prose,’

he sings: and we venture to promise all his

‘ _____ readers,
Attorneys, barristers, and pleaders,
Shrieves, justices, and civil doctors,
Surrogates, delegates, and proctors,
Grave judges too,—that he will make
Their sober sides with laughter shake.’

The first lecture introduces the general subject, and addresses Mr. Job Surrebutter (the author's kinsman) on his early initiation into the science of dialectics at Cambridge *, and his present advantages, as a *special pleader's* pupil, placed among the fortunate few—

‘ Who for three hundred guineas paid
To some great master of the trade,
Have, at his rooms, by *special* favour
His leave to use their best endeavour
By drawing pleas, from nine till four,
To earn him twice three hundred more;
And after dinner may repair
To 'foresaid rooms, and then, and there.

* Mr. Surrebutter has been unfortunate in his choice of the university. For logic is very little, if at all, studied ‘ in Granta's cells;’ and we believe it, would be difficult to find an under-graduate who had even heard of ‘ Burgersdicius.’

Have 'foresaid leave, from five till ten,
To draw th' *aforsaid* pleas again?' p. 8.

The five following lectures develope the different mysteries of the law, and must prove highly interesting to lawyers; for the greater part of the humour is veiled in technical phrases. The seventh and eighth lectures contain authentic memoirs of Mr. Surrebutter's own professional career, and breathe the whole soul of keen yet good-tempered satire. We extract, from the concluding lines of the last lecture, the address to John Doe and Richard Roe, not as possessing any superiority over the other parts of the work, but because it depends less on the context—

‘ Then let us pray for writ of pone *,
John Doe and Richard Roe his crony,
Good men, and true, who never fail
The needy and distress'd to bail,
Direct unseen the dire dispute,
And pledge their names in ev'ry suit—
Sure 'tis not all a vain delusion,
Romance, and fable Rosicrusian †,
That spirits do exist without,
Haunt us, and watch our whereabout;
Witness ye visionary pair,
Ye floating forms that light as air,
Dwell in some special pleader's brain;
Am I deceived? or are ye twain
The restless and perturbed sprites
The manes of departed knights,
Erst of the post? whose frauds and lies
False pleas, false oaths, and alibis
Rais'd ye in life above your peers,
And launch'd ye tow'rs the starry spheres,
Then to those mansions “ unanneal'd,”
Where unrepented sins are seal'd:
Say, wherefore in your days of flesh
Cut off, while yet your sins were fresh,
Ye visit thus the realms of day,
Shaking with fear our frames of clay,
Still doom'd in penal ink to linger,
And hover round a pleader's finger,

* *Pone*—The pone is the writ of attachment before mentioned, it is so called from the words of the writ, *Pone per vadum & salvo plegios*, “ Put by gage and safe pledges, A. B.”

† *John Doe and Richard Doe*.

‡ *Rosicrusian*—For an account of the theory of the Rosicrusian System, see Pope's *Rape of the Lock*.

Or on a writ impal'd, and wedg'd,
 For plaintiff's prosecution pledg'd,
 Aid and abett the purpos'd ill,
 And works of enmity fulfil,
 Still doom'd to hitch in declaration,
 And drive your ancient occupation?" P. 74.

Double rhymes, when they are at once strange and accurate, certainly add no mean assistance to the powers of humour; and this praise the Pleader's Guide may claim beyond any Hudibrastic poem which we remember to have read.

Mr. Surrebutter informs us, that 'if this first book should meet with a favourable reception from the respectable and liberal professors of the law, the second book will, in due time, be submitted to their perusal, in which will be contained the further conduct of a suit at law, with the arguments of counsellor Bother'um and counsellor Bore'um, &c. &c.

We cannot doubt respecting the reception of the work; and shall announce the performance of Mr. Surrebutter's promise with great pleasure.

Miscellaneous Works of Edward Gibbon, Esq.
 (Concluded from p. 85.)

HAVING, in our preceding Numbers, presented our readers with a sketch of the life of Mr. Gibbon, and copious extracts from his correspondence, we shall now submit to their perusal some passages of his *Extraits Raisonnés*, or Abstracts of his Reading with Reflections. To mark the paths that he trod, to observe the progressive steps by which he ascended to literary eminence, must be an occupation equally amusing and instructive, and which cannot fail at once of gratifying our curiosity, and of extending our knowledge. The work has been occasionally written in French, a mode which we recommend to any person sufficiently diligent to attempt such an abstract, as the means of perfecting them in that language; though the merit of the translation allow us to adopt it.

The abstract is ushered in by some observations, not unworthy of the pen of the author of the Decline and Fall of the Roman Empire—

"Reading is to the mind," said the duke of Vivonne to Lewis XIV. "what your partridges are to my chops." It is, in fact, the nourishment of the mind; for by reading, we know our Creator, his works, ourselves chiefly, and our fellow-creatures. But this nourishment is easily converted into poison. Salmasius had read as much as Grotius, perhaps more. But their different modes

of reading made the one, an enlightened philosopher; and the other, to speak plainly, a pedant, puffed up with an useless erudition.

‘ Let us read with method, and propose to ourselves an end to which all our studies may point. Through neglect of this rule, gross ignorance often disgraces great readers; who, by skipping hastily and irregularly from one subject to another, render themselves incapable of combining their ideas. So many detached parcels of knowledge cannot form a whole. This inconstancy weakens the energies of the mind, creates in it a dislike to application, and even robs it of the advantages of natural good sense.

‘ Yet, let us avoid the contrary extreme; and respect method, without rendering ourselves its slaves. While we propose an end in our reading, let not this end be too remote; and when once we have attained it, let our attention be directed to a different subject. Inconstancy weakens the understanding: a long and exclusive application to a single object, hardens and contracts it. Our ideas no longer change easily into a different channel, and the course of reading to which we have too long accustomed ourselves, is the only one that we can pursue with pleasure.

‘ We ought besides, to be careful, not to make the order of our thoughts subservient to that of our subjects; this would be to sacrifice the principal to the accessory. The use of our reading is to aid us in thinking. The perusal of a particular work gives birth, perhaps, to ideas unconnected with the subject of which it treats. I wish to pursue these ideas; they withdraw me from my proposed plan of reading, and throw me into a new track, and from thence, perhaps, into a second, and a third. At length I begin to perceive whither my researches tend. Their result, perhaps, may be profitable; it is worth while to try: whereas had I followed the high road, I should not have been able, at the end of my long journey, to retrace the progress of my thoughts.

‘ This plan of reading is not applicable to our early studies, since the severest method is scarcely sufficient to make us conceive objects altogether new. Neither can it be adopted by those who read in order to write; and who ought to dwell on their subject, till they have sounded its depths. These reflections, however, I do not absolutely warrant. On the supposition that they are just, they may be so, perhaps, for myself only. The constitution of minds differs like that of bodies. The same regimen will not suit all. Each individual ought to study his own.

‘ To read with attention, exactly to define the expressions of our author, never to admit a conclusion without comprehending its reason, often to pause, reflect, and interrogate ourselves; these are so many advices which it is easy to give, but difficult to follow. The same may be said of that almost evangelical maxim of forgetting friends, country, religion, of giving merit its due praise, and embracing truth wherever it is to be found.

‘ But

‘ But what ought we to read ? Each individual must answer this question for himself, agreeably to the object of his studies. The only general precept that I would venture to give, is that of Pliny, “to read much, rather than many things ;” to make a careful selection of the best works, and to render them familiar to us by attentive and repeated perusals. Without expatiating on the authors so generally known and approved, I would simply observe, that in matters of reasoning the best are those who have augmented the number of useful truths ; who have discovered truths, of whatever nature they may be : in one word, those bold spirits, who quitting the beaten track, prefer being in the wrong alone, to being in the right with the multitude. Such authors encrease the number of our ideas, and even their mistakes are useful to their successors. With all the respect due to Mr. Locke, I would not, however, neglect the works of those academicians, who destroy errors without hoping to substitute truth in their stead. In works of fancy, invention ought to bear away the palm ; chiefly that invention which creates a new kind of writing ; and next, that which displays the charms of novelty, in its subject, characters, situations, pictures, thoughts, and sentiments. Yet this invention will miss its effect, unless it be accompanied with a genius, capable of adapting itself to every variety of the subject ; successively sublime, pathetic, flowery, majestic, and playful ; and with a judgment which admits nothing indecorous, and a style which expresses well, whatever ought to be said. As to compilations, which are intended merely to treasure up the thoughts of others, I ask whether they are written with perspicuity, whether superfluities are lopped off, and dispersed observations skilfully collected ; and agreeably to my answers to those questions, I estimate the merit of such performances.

‘ When we have read with attention, there is nothing more useful to the memory than extracts. I speak not of those collections, or *adversaria*, which may be serviceable in their own way, but of extracts made with reflection, such as those of Photius, and of several of our modern journalists. I purpose in this manner to give an account to myself of my reading. My method will vary with the subject. In works of reasoning, I will trace their general plan, explain the principles established, and examine the consequences deduced from them. A philosopher is unworthy of the name, whose work is not most advantageously viewed as a whole. After carefully meditating my subject, the only liberty I shall take, is that of exhibiting it under an arrangement different perhaps from that of my author. Works of fancy contain beauties, both of plan and of execution : I shall be attentive to both. History, if little known, deserves an abridgment. I shall extract such particulars as are new. Throughout, I shall give my opinion with becoming modesty, but with the courage of a man unwilling to betray the rights of reason. In this compilation, I shall collect my scattered thoughts ;

thoughts, with the reflections of every sort that occur in my search for truth. For I shall continue to search for the truth, though hitherto I have found nothing but probability.' Vol. ii. p. 1.

The researches concerning the title of Charles the Eighth to the crown of Naples were suggested by the idea which Mr. Gibbon entertained of writing the history of that prince's expedition into Italy; an idea which he relinquished, as he himself informs us, both from want of leisure and of original materials. In this research, though Mr. Gibbon does not affect openly to decide, it is clear that he doubts the right of Charles: and after enumerating the various claims of sovereigns to their crowns, he concludes with a sentence, which in the present period we cannot refrain from transcribing—

' The right of conquest is only made for wild beasts. The laws of succession, though well contrived in themselves, are destitute of fixed principles. The only title not liable to objection, is the consenting voice of a free people.' Vol. ii. p. 22.

The sentence that Mr. Gibbon has pronounced on the bishop of Worcester, in his *Abstract* of that prelate's *Horace*, is no indifferent proof of his judgment and his impartiality; nor can we read it without expressing our admiration that at twenty-five he should have been able to throw new light on a subject which has exercised the ingenuity of the most able critics of Europe.

' Mr. Hurd is one of those valuable authors who cannot be read without improvement. To a great fund of well-digested reasoning, he adds a clearness of judgment, and a niceness of penetration, capable of taking things from their first principles, and observing their most minute differences. I know few writers more deserving of the great, though prostituted name, of critic; but, like many critics, he is better qualified to instruct, than to execute. His manner appears to me harsh and affected, and his style clouded with obscure metaphors, and needlessly perplexed with expressions exotic, or technical. His excessive praises (not to give them a harsher name) of a certain living critic and divine, disgust the sensible reader, as much as the contempt affected for the same person, by many who are very unqualified to pass a judgment upon him.

' *Horace's Art of Poetry*, generally deemed an unconnected set of precepts, without unity of design or method, appears under Mr. Hurd's hands, an attempt to reform the Roman stage, conducted with an artful plan, and carried on through the most delicate transitions. This plan is unravelled in Mr. Hurd's *Commentary*. If ever those transitions appear too finely spun, the concealed art of epistolary freedom will sufficiently account for it. The least Mr. Hurd must convince us of, is, that, if Horace had any plan, it was that which he has laid down. Every part of dramatic poetry

is treated of, even to the satyres and the attellanes ; its metre, subject, characters, chorus, explained and distinguished. The rest of the epistle contains those precepts of unity of design, accuracy of composition, &c. which, though not peculiar to the dramatic poet, are yet as necessary to him as to any other.

I shall say little more of the Epistle to Augustus, than that the subject matter is much plainer than in the other, but the connection of parts far more perplexed. In the two lines from 30 to 32, a critic must be very sharp-sighted, to discover so complicated an argument as Mr. Hurd finds out there : however, his own Commentary is far superior to that on the Art of Poetry ; and rises here into a very elegant paraphrase. As my business lies more with Mr. Hurd than with Horace, I shall only select one of the numerous beauties of this Epistle ; it is that elegant encomium upon the modern poets, which extends from v. 113 to 139. Every one must observe that fine gradation, which, from describing the poet as a happy, inoffensive creature, exalts him at last into a kind of mediator between the gods and men. But an art more refined, and nicely attentive to its object, only employs those praises, which belong equally to good and to bad poets. Every one complained of the multitude of bad poets ; even these, replies Horace, are not to be despised ; such poetry is an employment, which makes its possessor good and happy, by abstracting him from the cares of men ; he may turn it to the useful purposes of a virtuous education ; and the gods, who attend more to the piety, than the talents of the bard, will listen with pleasure to his hymns.

I shall now consider some of Mr. Hurd's notes upon these Epistles, and then pass to his larger discourses.

Upon v. 94. he starts a new train of thought upon the use of poetical expressions in tragedy. The herd of critics allow them to the hero in his calmer moments, and forbid them in his more passionate ones. On the contrary (says Mr. Hurd, and I think with reason) it is that very passion that calls them forth, by rousing every faculty, and exciting images suitable to the grandeur of his situation. Anger indeed, which exalts the mind, inspires more bold and daring images ; those of grief are more weak, humble, and broken : but when passion sleeps, it is fancy alone that can create figures, and fancy is a very improper guide for the severe genius of dramatic poetry.

Perhaps the natural correspondency between passion and the poetical figures, may be more exactly ascertained, by defining what is properly meant by poetical figures. It is (if I am not mistaken) a comparison, either expressed or understood, between two objects, about one of which the mind is particularly engaged, and which it perceives bears some affinity to another. The comparison, properly so called, expresses every feature of that resemblance at full length, the allusion points it out in a more slight and general manner,

ner, and the metaphor, disdaining that slow deduction of ideas, boldly substitutes to the object of the comparison, that to which it is compared. In the instance Mr. Hurd has taken from Tacitus, “*Ne vestis ferica viros fædaret*,” we may note this difference between the three species of figures. In a comparison he might have said, “that a silken garment was so disgraceful to a man, that it was like a pollution to his body.” Had he said, “that a silken garment, like a pollution, was to be avoided by a man,” it would have been an allusion: but, dropping every intermediate idea, he reports the law by which no silken garment was to pollute a man. This is a metaphor, and of his own creation; but there are many where spiritual faculties, and operations, are expressed by material images, which, though figurative in their origin, are, by time and use, almost become literal. These are the figures of poetry. I am sensible there are rhetorical ones also, but those, I believe, relate rather to the expression and distribution of the former.

‘ Let us now, from these principles, investigate the workings of passion. It has been often observed, that the highest agitation of the mind is such as no language can describe; since language can only paint ideas, and not that sentimental, silent, almost stupid, excess of rage or grief, which the soul feels with such energy, that it is not master of itself enough to have any distinct perceptions; such passion baffles all description: but when this storm subsides, passion is as fertile in ideas, as it was at first barren: when some striking interest collects all our attention to one object, we consider it under every light it is susceptible of; even that rebel attention, chained down with difficulty to any range of ideas, endeavours as much as possible to enlarge the sphere of them; and as the agitation of our mind crowds them upon us, almost at the same instant, instead of presenting them slowly and singly, we cannot avoid being struck with many comparisons suitable to our situation. The past, the present, the future, our misfortunes, those of other men, our friends, our enemies, our ancestors, our posterity, form within us numberless combinations of ideas, either to assuage or irritate the reigning passion. But those of the first species, though they strike us with force, we reject as much as in our power; and therefore the poet who expresses them in words, ought rarely to go farther than an allusion, or a metaphor: those indeed are in general the darling figures of passion, as it loves to pass with rapidity from one idea to another. However, in those conjunctions of ideas which feed and irritate the passion, she will sometimes dwell with complacency upon them, and pursue them to the minutest resemblances of a simile. I appeal to the breast of every one for the evidence of these positions; and as to the last, I shall instance the noble speech with which Juno opens the *Æneid*, and rousing herself to vengeance, from the comparison of her behaviour with that of Pallas, collects every circum-

stance of it which could stimulate her more strongly to the execution of it.' Vol. ii. p. 27.

The diligence and application of Mr. Gibbon is attested in every part of this performance. 'I returned,' says he, 'to Homer; at the same time I resolved every day to learn, and wrote down a certain number of the Racines Grecques; thus descending, at an age when dissipation is most alluring, to those studies which in themselves are certainly the least enticing or amusing. Even Homer was read by him rather for improvement than entertainment.'

'I have at last finished the Iliad. As I undertook it to improve myself in the Greek language, which I had totally neglected for some years past, and to which I never applied myself with a proper attention, I must give a reason why I began with Homer, and that contrary to Le Clerc's advice. I had two. 1st, As Homer is the most antient Greek author (excepting perhaps Hesiod) who is now extant; and as he was not only the poet, but the law-giver, the theologian, the historian, and the philosopher, of the antients, every succeeding writer is full of quotations from, or allusions to, his writings, which it would be difficult to understand, without a previous knowledge of them. In this situation, was it not natural to follow the antients themselves, who always began their studies by the perusal of Homer? 2dly, No writer ever treated such a variety of subjects. As every part of civil, military, or economical life is introduced into his poems, and as the simplicity of his age allowed him to call every thing by its proper name, almost the whole compass of the Greek tongue is comprised in Homer. I have so far met with the success I hoped for, that I have acquired a great facility in reading the language, and treasured up a very great stock of words. What I have rather neglected is, the grammatical construction of them, and especially the many various inflexions of the verbs. In order to acquire that dry, but necessary branch of knowledge, I propose bestowing some time every morning on the perusal of the Greek Grammar of Port Royal, as one of the best extant. I believe that I read nearly one half of Homer like a mere school-boy, not enough master of the words to elevate myself to the poetry. The remainder I read with a good deal of care and criticism, and made many observations on them. Some I have inserted here, for the rest I shall find a proper place. Upon the whole, I think that Homer's few faults (for some he certainly has) are lost in the variety of his beauties. I expected to have finished him long before. The delay was owing partly to the circumstances of my way of life and avocations, and partly to my own fault; for while every one looks on me as a prodigy of application, I know myself how strong a propensity I have to indolence.'

Vol. ii. p. 66.

Longinus

Longinus also was read with great care and attention by Mr. Gibbon; yet he seems to have pursued his course of reading through the Bibliothèque Raisonnée, with a perseverance rather worthy of admiration than imitation; but many of the works to which he devoted himself on his visiting France, were such as tended to illustrate the important subject on which he afterwards wrote with such copious information—Nerdini's Description of Ancient Rome; and Cluverius Ital. Antiq.

Mr. Gibbon's *Essay on the Study of Literature, and Critical Observations on the Design of the Sixth Book of the Æneid*, have already appeared before the public:—and his *Outlines of the History of the World*—his *Antiquities of the House of Brunswick*, proclaim the hand of a master;—his *Dissertation on the subject of L'Homme au Masque de Fer* is far from satisfying us on that mysterious history.

The volume is concluded by an *Address to the public*, recommending an edition of the *Scriptores Rerum Anglicarum*, a work, in the execution of which he relied on the tried abilities, the extensive learning, and the indefatigable perseverance of Mr. John Pinkerton.

‘ The man is at length found, and I now renew the proposal in a higher tone of confidence. The name of this editor is Mr. John Pinkerton; but as that name may provoke some resentments, and revive some prejudices, it is incumbent on me, for his reputation, to explain my sentiments without reserve; and I have the satisfaction of knowing that he will not be displeased with the freedom and sincerity of a friend. The impulse of a vigorous mind urged him, at an early age, to write and to print, before his taste and judgment had attained to their maturity. His ignorance of the world, the love of paradox, and the warmth of his temper, betrayed him into some improprieties, and those juvenile sallies, which candour will excuse, he himself is the first to condemn, and will perhaps be the last to forget. Repentance has long since propitiated the mild divinity of Virgil, against whom the rash youth, under a fictitious name, had darted the javelin of criticism. He smiles at his reformation of our English tongue, and is ready to confess, that in all popular institutions, the laws of custom must be obeyed by reason herself. The Goths still continue to be his chosen people, but he retains no antipathy to a Celtic savage; and without renouncing his opinions and arguments, he sincerely laments that those literary arguments have ever been embittered, and perhaps enfeebled, by an indiscreet mixture of anger and contempt. By some explosions of this kind, the volatile and fiery particles of his nature have been discharged, and there remains a pure and solid substance, endowed with many active and useful energies. His recent publications, a

Treatise on Medals, and the edition of the early Scotch Poets, discover a mind replete with a variety of knowledge, and inclined to every liberal pursuit; but his decided propensity, such a propensity as made Bentley a critic, and Rennel a geographer, attracts him to the study of the History and Antiquities of Great Britain; and he is well qualified for this study, by a spirit of criticism, acute, discerning, and suspicious. His edition of the original Lives of the Scottish Saints has scattered some rays of light over the darkest age of a dark country: since there are so many circumstances in which the most daring legendary will not attempt to remove the well-known landmarks of truth. His Dissertation on the Origin of the Goths, with the Antiquities of Scotland, are, in my judgment, elaborate and satisfactory works; and were this a convenient place, I would gladly enumerate the important questions in which he has rectified my old opinions concerning the migrations of the Scythic or German nation from the neighbourhood of the Caspian and the Euxine to Scandinavia, the eastern coasts of Britain, and the shores of the Atlantic ocean. He has since undertaken to illustrate a more interesting period of the History of Scotland; his materials are chiefly drawn from papers in the British Museum, and a skilful judge has assured me, after a perusal of the manuscript, that it contains more new and authentic information than could be fairly expected from a writer of the eighteenth century. A Scotchman by birth, Mr. Pinkerton is equally disposed, and even anxious, to illustrate the History of England: he had long, without my knowledge, entertained a project similar to my own; his twelve letters, under a fictitious signature, in the Gentleman's Magazine (1788), display the zeal of a patriot, and the learning of an antiquarian. As soon as he was informed, by Mr. Nicol the bookseller, of my wishes and my choice, he advanced to meet me with the generous ardour of a volunteer, conscious of his strength, desirous of exercise, and careless of reward; we have discussed, in several conversations, every material point that relates to the general plan and arrangement of the work; and I can only complain of his excessive docility to the opinions of a man much less skilled in the subject than himself. Should it be objected, that such a work will surpass the powers of a single man, and that industry is best promoted by the division of labour, I must answer, that Mr. Pinkerton seems one of the children of those heroes, whose race is almost extinct; that hard assiduous study is the sole amusement of his independent leisure; that his warm inclination will be quickened by the sense of a duty resting solely on himself; and that he is now in the vigour of age and health; and that the most voluminous of our historical collections was the most speedily finished by the diligence of Muratori alone. I must add, that I know not where to seek an associate; that the operations of a society are often perplexed by the division of sentiments and characters; and often retarded by the degrees of talent

talent and application ; and that the editor will be always ready to receive the advice of judicious counsellors, and to employ the hand of subordinate workmen.

Two questions will immediately arise, concerning the title of our historical collection, and the period of time in which it may be circumscribed. The first of these questions, whether it should be styled the *Scriptores Rerum Britannicarum*, or the *Scriptores Rerum Anglicarum*, will be productive of more than a verbal difference : the former imposes the duty of publishing all original documents that relate to the history and antiquities of the British islands ; the latter is satisfied with the spacious, though less ample, field of England. The ambition of a conqueror might prompt him to grasp the whole British world, and to think, with Cæsar, that nothing was done while any thing remained undone.

• *Nil actum reputans dum quid superesset agendum,*

But prudence soon discerns the inconvenience of increasing a labour already sufficiently arduous, and of multiplying the volumes of a work, which must unavoidably swell to a very respectable size. The extraneous appendages of Scotland, Ireland, and even Wales, would impede our progress, violate the unity of design, and introduce into a Latin text a strange mixture of savage and unknown idiom. For the sake of the Saxon Chronicle, the editor of the *Scriptores Rerum Anglicarum* will probably improve his knowledge of our mother tongue ; nor will he be at a loss in the recent and occasional use of some French and English memorials. But if he attempts to hunt the old Britons among the islands of Scotland, in the bogs of Ireland, and over the mountains of Wales, he must devote himself to the study of the Celtic dialects, without being assured that his time and toil will be compensated by any adequate reward. It seems to be almost confessed, that the Highland Scots do not possess any writing of a remote date ; and the claims of the Welsh are faint and uncertain. The Irish alone boast of whole libraries, which they sometimes hide in the fastnesses of their country, and sometimes transport to their colleges abroad : but the vain and credulous obstinacy with which, amidst the light of science, they cherish the Milesian fables of their infancy, may teach us to suspect the existence, the age, and the value of these manuscripts, till they shall be fairly exposed to the eye of profane criticism. This exclusion, however, of the countries which have since been united to the crown of England must be understood with some latitude : the Chronicle of Melross is common to the borderers of both kingdoms : the *Expugnatio Hiberniae* of Giraldus Cambrensis contains the interesting story of our settlement in the western isle ; and it may be judged proper to insert the Latin Chronicle of Caradoc, (which is yet unpublished,) and the code of native laws which were abolished by the conqueror of Wales. Even

the English transactions in peace and war with our independent neighbours, especially those of Scotland, will be best illustrated by a fair comparison of the hostile narratives. The second question, of the period of time which this Collection should embrace, admits of an easier decision; nor can we act more prudently, than by adopting the plan of Muratori, and the French Benedictines, who confine themselves within the limits of ten centuries, from the year five hundred to the year fifteen hundred of the Christian æra. The former of these dates coincides with the most ancient of our national writers; the latter approaches within nine years of the accession of Henry VIII. which Mr. Hume considers as the true and perfect æra of modern history. From that time we are enriched, and even oppressed, with such treasures of contemporary and authentic documents in our own language, that the historian of the present or a future age will be only perplexed by the choice of facts, and the difficulties of arrangement. *Exoriatur aliquid*—a man of genius, at once eloquent and philosophic, who should accomplish, in the maturity of age, the immortal work which he had conceived in the ardour of youth.' Vol. ii. p. 714.

*The Cabinet. By a Society of Gentlemen. 3 Vols. 8vo.
13s. 6d. Boards. Jordan. 1795.*

VARIOUS accidental circumstances have prevented us from giving this miscellany an earlier introduction to the notice of our readers.—Whenever political discussion considerably occupies the attention of the public, it seldom fails to impart a tinge to the literary productions of the same period.—Of this influence the Cabinet strongly partakes; and the bias of opinion under which the papers that compose it have been written, will appear by an extract from the Preface—

' No work in the English language, perhaps, ever appeared to the world, under circumstances more inauspicious and depressing than the Cabinet. Its publication was announced at a time, when the public mind seduced by the base artifices of a designing and profligate administration, rejected with a furious disdain, every attempt at rational reform. A full gloom, the supposed precursor of some dire event, silenced alike moderation and bigotry. The paths of science and liberal investigation were choked up: the study of morals, at once so useful and fascinating, was discouraged: the press groaned beneath the weight of the fetters it sustained, whilst the giant-arm of a ferocious and unrelenting despotism threatened destruction to the defenders of liberty and truth. Such were the difficulties, and such the dangers, which the Cabinet, in common with every patriotic work, had to contend against in the days of its earliest infancy: and in addition to these, it had also to encounter

counter obstacles of a local and peculiar nature; the wretched effects of misrepresentation, prejudice, and party spirit. Thanks, however, to the fostering care of returning reason, formidable as were these difficulties from the inveterate malignity of their authors, they have been completely obviated, and the editors now present their first volume to that public for which they labour.' Vol. i., p. i.

Considering the frightful colours in which the *monster* 'Alarm' is here pourtrayed, it must be acknowledged that the writers of the Cabinet have for the most part discovered no small portion of intrepidity in standing forward to vindicate and to use the liberty of the press.

Of the papers in the first volume, we have been chiefly pleased with the Letters on Emigration—the Essays on Tyrannicide—on Party Spirit—and on the Connection of the Arts and Sciences with Liberty.

The following passages from the 'Essay on Tyrannicide' contain some ingenious and practical arguments against a practice, the approbation of which can only proceed from factious pretenders to patriotism—

'Greece was famous for frequent instances of tyrannicide, and in no country have there been more frequent usurpations. Harnodus killed Hipparchus, but both he and his associate, Aristogeiton, were in their turns slain by Hippias, and no good ensued to the people. Agis IV. king of Sparta, was strangled by order of the popular magistrates, but he had speedily a successor. Tyrannicide was not illegal either among the Greeks or Romans; on the contrary, public honours were decreed as a reward; but we do not find that the later tyrants, Philip and Alexander of Macedon, were deterred from tyrannising, or were removed, in consequence of the frequent previous instances. That execrable monster, Nabis, tyrant of Sparta, was put to death; did any good result to the people? Tyrannicide was very common in the early times of the Roman empire, but still the imperial power subsisted. To come to modern times, Fiesco of Genoa stabbed Doria, and was drowned in his turn, lest he should make himself master; when once the practice is begun, every virtuous patriot who acts a conspicuous part is supposed to be a tyrant, and murdered. The execution of Charles I. was the great cause of the restoration of monarchy in England. *Exit tyrannus regum ultimus* was inscribed on a pedestal in the Exchange, from which his statue had been indignantly hurled and trodden under the hooves of the multitude: but did the vices of monarchy expire with him? Let the reign of his profligate son speak. Among the Turks, instances of tyrannicide are frequent, and no where does despotism seem to have taken deeper root, than at Constantinople. Did the pistol of Ankarstromo destroy monarchy

chy when it destroyed the monarch of Sweden? Did the poison which is said to have deprived Leopold of existence, prevent his son from reigning? Vol. i. p. 75.

• But there is one splendid example of tyrannicide, which has done more to pervert the judgment of mankind than any other, and which ought to be investigated thoroughly; I mean the tyrannicide perpetrated by Brutus and his associates. To do this, it will be necessary to take a cursory view of the government and constitution of Rome, from its first assumption of the republican form, till its sudden and forced decline into a monarchy. After the expulsion of the Tarquins, the chief power was vested in the patrician body, who indeed had been the principal means of emancipating Rome. The grateful people submitted for a long time, and without a murmur, to an exclusion from power; but as they acquired a more perfect knowledge of their rights, and the sense of gratitude becoming fainter and fainter in every succeeding generation, insurrection succeeded insurrection to abolish these exclusive privileges, and to get rid of this usurpation. These by degrees were lessened. The people at first obtained tribunes, which may be compared to a house of commons of eight or ten persons; afterwards public offices became open to all indiscriminately, and had they gone on improving, they would have formed a good constitution. But, unfortunately, many efforts of the popular party failed; among the rest, that of the conquered Italian towns, to have the same privileges as the capital, which was so offensive to the aristocracy, as to occasion the Social War, the event of which is well known. The object of the Servile War was to better the condition of the lower orders, and this also failed. Irritated by the ill success of moderate attempts, the Gracchi went to that extreme to which all popular revolutions tend, but without success. The politics of Catiline are not well known; he, however, ostensibly exerted himself on the side of the people, but was unsuccessful. Cæsar, with his victorious army, espoused the cause of the people, cashiered the senate, and at first assumed to himself the power exercised by the nobles; but it is more than probable, that he would have given a free government to Rome, for he was a first-rate philosopher, had not the aristocratic party basely murdered him. The crime of Brutus is much heightened, if we give credit to the rumour of his being the son of Cæsar, by Cato's daughter. Brutus seems to have been actuated solely by a love of fame,—in a word, to have been a vain man: when he died, he exclaimed, 'Virtue was a mere name!' His crime shocked the whole empire, which rushed into the worst extreme. Its effect was the entire destruction of liberty, the whole country becoming a scene of the most arbitrary and cruel inquisition. Those who do not view this transaction in the light in which I have represented it, and who

who believe Cæsar to have been a tyrant, and Brutus an enlightened patriot, must still acknowledge the death of Cæsar to have been useless, since, if he was a tyrant, he had instantly successors in his tyranny.' Vol. i. p. 77.

It may seem wonderful that reflections like these have not more frequently operated on the minds of men who have acted conspicuous parts in the scenes of political revolutions; and that the shedding of blood is not unanimously considered as the most detestable imputation that can attach to the noble cause of liberty. But, alas! the permanent happiness of his country is not the aim of the aspiring demagogue: he mixes the basest passions with the best principles; and the body politic, instead of being purified by the violent process it is made to undergo, becomes swoln with new diseases.—Some of the remarks in the 'Essay on Party Spirit' are so applicable to those *extreme* classes of politicians under whose respective regimen a country must be equally unfortunate, that we cannot forbear to present them to our readers—

' The one party think every measure of the British government not only justifiable, but worthy of applause, while every act of the French legislature, however just and expedient, they involve in the same censure as those acts which are really worthy of execration. They exclaim against the fraternisation of Belgium and Savoy, and applaud the fraternisation of Martinico and Corsica. They affect to execrate the invasion of Poland, on the principle that the Russian and Prussian despots had no right to interfere in the internal government of a sovereign and independent nation; yet they most heartily assent to the invasion of France for the express purpose of forcing on a sovereign and independent people a form of government which they had unequivocally rejected, and in this unjust and quixotic attempt they purchase the concurrence of one of the powers whose conduct, with respect to Poland, they affect to execrate. They stigmatize the French as a nation of atheists, and at the same time insult the majesty of the great God, by invoking his aid for battles at which his benevolence must recoil, converting a Deity of peace into a bloody Moloch, and offering to him, instead of grateful incense, the reeking fumes of human sacrifice. Their blood curdles at the horrid cruelties projected by a Marat, and executed by a Robespierre and a Carrier; yet they regard, without emotion, the plan of starving a whole nation. They affect to venerate the British constitution; yet they applaud the suspension of the Habeas Corpus act, during the non-existence of which, it is a question if the boasted constitution be not annihilated: admirers of a form of government, of which democracy forms as essential a part as monarchy, they yet shudder at its very mention, they incessantly shout ' God save the king,' but never yet have we heard from them the cry

cry of 'God save the people.' They have seen with complacency a minister basely abandoning the principles on which he had ascended to power, and sacrificing at the shrine of his apostacy the very men with whom he had once united; a printer punished with fine and imprisonment for publishing the resolutions and declarations of the minister himself; men of the most amiable character transported, in the company of common felons, to a country, which to them must be entirely comfortless, for professing and publishing sentiments in which, a very few years before, the whole country gloried; men of the first-rate talents and respectability made to endure a seven months imprisonment, rendered more bitter by the extreme of insult and contumely, arraigned for the crime of high treason, undergoing all the anxiety, which a charge of so serious a nature must produce in minds, however innocent, and after all this formidable apparatus of alarm, the charge, by the verdict of a jury, is pronounced to be a calumny,—a calumny attempted to be substantiated by the hired evidence of perjured spies and informers. They have seen in particular a felon, instead of meeting the punishment enjoined by the law, condemned, in the face of all law and justice, to the mockery of a fortnight's imprisonment, in order that he might, at the expiration of this period, be sufficiently purified to contribute, by his share of perjury, towards shedding the blood of an innocent man.

'All these things they see every day passing without disapprobation, although, if they were to read them as the events of past ages, they would regard them with the indignation and abhorrence they deserve. It is party spirit, whose magic wand thus transforms vice into virtue, deformity into beauty, contempt into admiration. If we turn to the other side of the picture, we shall find the opposite party not less inconsistent and unjust.

'One of their idols, the leader of opposition, a man who has assumed almost as equal a variety of forms as Proteus, and who opposed the authority of a temporary representation to the will of the sovereign people, they are pleased to call a consistent patriot.—They affect to venerate the admirable decree of the constituent assembly, that France should for ever renounce the spirit of conquest; yet they see, without disapprobation, the pillars of the French Hercules planted on the banks of the Rhine, and the tri-colored standard floating on the summit of the Alps. Professing to be the advocates of universal freedom, they have alternately been the partisans of French demagogues and of French tyrants. Bristotines, Maratists, Robespierrists, they have now croaked in the valley, and now crowed on the mountain. Because France stands forth the asserter of freedom, every faction which happens there to gain the ascendancy, however liberticidal its measures, is secure of their applause. Robespierre, the sublime Robespierre bestriding a volcano, was the object of their enthusiastic admiration. Lo! the volcano's

volcano's side is rent, and the bestriding Robespierre is precipitated. For three days was his fate doubtful; for three days were these partisans uncertain what opinion to form. Had he, on the memorable night of the 27th of July, been victorious, he would have continued their hero; but the instant his fall was confirmed, that very instant was his character blasted; the stern republican, the man of incorruptible virtue, was instantly transformed into a mercenary, luxurious, cruel tyrant. Had his faction prevailed, these partisans would have seen, without emotion (excusing it on the plea of state necessity) the blood of the very persons stain the axe of the guillotine, who are the present objects of their admiration. Have we not witnessed something like this, in the sensation excited by the fall of the Brissotines? Did not the murders of the virtuous Rabaud, the just Roland, and the eloquent Vergniaud, meet with excusers? Do not these partisans at the present moment see the fall of the jacobins without emotion? They would exclaim, and with justice too, if the government of this country were to prevent the people from meeting, under whatever form they pleased, to discuss political subjects; they have exclaimed when particular meetings of this kind have been dispersed by municipal authority; and yet precisely the same measure, when exercised by the ruling party in France, meets with their excuse, if not with their applause.' Vol. i. p. 263.

This is a true and lively picture of the state of parties in this country; the latter part of the delineation is peculiarly correct, and characterises a set of men who, to facilitate their own purposes, have associated with the friends of *British* and *sober* reform, but who wish for nothing so much as the hell of anarchy, and who, like *Marats* and *Robespierres*, are emulous to mount from obscurity on the slaughtered bodies of their fellow citizens.

The *Essay on the Connection of the Arts and Sciences with Liberty* calls our attention to a more pleasing topic. That the paradoxical declamation of Rousseau on this subject should have its admirers, and even its converts, is nothing more than a proof of a pampered and corrupted literary appetite, seeking gratification from the source of a meretricious and impudent novelty. Such *experiments* on the good sense of mankind should be condemned with becoming spirit, in whatever period and by whatever talents they may be attempted. The philosopher of Geneva has indeed adorned his thesis with brilliancy of imagination and of language; but his ornaments are as absurdly and unnaturally placed as those of the savage, whose manners and pursuits are the theme of his preference and encomium. Under these impressions, we have received considerable pleasure from the perusal of this *essay*,

essay, in which Rousseau's preposterous doctrine is combated with much force of reasoning, apposite illustration, and elegance of style. The arguments are so connected with each other, that we do not think an extract would do justice to the composition, which we understand is from the pen of a gentleman who has given very early and promising specimens of his attachment to elegant literature.

The pieces in the second volume are, upon the whole, much inferior to those of the first; but the 'Essay on the Advantages of a liberal Education to Persons in Commercial Life,' and 'On the Happiness of the Romans,' (*from the Italian of Il Caffé*) may be discriminated in point of merit from the rest: the former in particular deserves applause for the interesting light in which it places the study of the liberal sciences, and for the sensible and convincing arguments it opposes to a vulgar and long prevailing error.

The third and last volume is distinguished by six papers, containing a 'Sketch of the Life and Writings of Machiavel.' Though we do not agree with the author in supposing that 'The PRINCE' was intended as a *satire* on tyranny, we must acknowledge that he has supported the position with considerable ingenuity, and that he plausibly vindicates the moral and religious character of the Florentine secretary from several strong accusations. It is however as an *author* and a *politician*, that we have most to do with Machiavel:—his writings exhibit a practical acuteness of reasoning, that has perhaps never been equalled; but we do not discover in them any striking proof of a desire to benefit mankind: his Discourses on Livy are undoubtedly interspersed with sentiments favourable to liberty; yet it should be recollected, that by keeping at a cautious distance from his own times, the poet or the historian may often, under the most odious tyranny, safely pronounce the panegyric of freedom; that this applause, as it is in general without danger, is doubtless frequently without sincerity; and that if the animated expressions of the author be probably inspired by his feelings, the momentary impulse may be steadily contradicted by his personal habits and practical opinions*. We are, therefore, by no means convinced that Machiavel was *ironical* in proposing Cæsar Borgia as an example for the conduct of princes: fraud and assassination were familiar expedients in the intriguing

* The same historian who so eloquently alludes to the brilliant ages of *Roman Liberty*, and who talks of breathing '*the pure air of the republic*,' can scarcely find terms adequate to convey his detestation of '*that cursed (French) revolution*' which destroyed the splendour of the court of Versailles. *Vide Letter to Lord Sheffield*,—Gibbon's Posthumous Works.

politics of Italy, and, by their frequency, might lose a part of their odium in the eyes of Machiavel, who, it must be remembered, was himself an *Italian*, a *politician*, and no *theorist*.

With the Remarks on the late King of Prussia's *Anti-Machiavel*, or *examen of The Prince*, we cordially agree, having always considered that much celebrated specimen of royal criticism, as common-place and hypocritical.

The Cabinet contains a history of the present war, continued in sections through the three volumes. This historical sketch discovers great ability of composition; and we therefore feel ourselves peculiarly called upon as journalists, to censure the extreme and disgusting partiality with which the author has treated the subject:—every achievement, from the greatest to the most trifling, on the part of the French, is loaded with hyperbolical encomium, while every measure adopted by this country during the contest, is indiscriminately branded with the reproaches of negligence, folly, and cowardice! This *Frenchified* historian is so blind and infatuated by his prejudices, as even to believe and to reiterate the calumnies spread by the republicans against many of their murdered and persecuted generals; he also sedulously endeavours to extenuate the glory of our naval victory on the first of June 1794—not as a philosopher lamenting the effusion of blood, but as a partisan representing that the result of that engagement was exactly what the enemy desired, viz. to cover the arrival of their convoy: so said the French themselves; but we are surprised and ashamed that the writer of the papers in question should thus have suffered a rank party spirit to mislead his talents, and to exercise its petulant despotism over facts that belong to a much more impartial and dignified historical recognition.

The poetry in the Cabinet is pleasing, but not above mediocrity; of the various specimens, we think the 'Poeme on Martilmasse Daye,' and the 'Ode to Eolus's Harp,' considerably the best.

As we always feel a wish to support the genuine principles of freedom, and as we also highly approve of miscellaneous literary collections, we are sorry that we cannot in justice give more unqualified praise to the present publication: many of the papers it contains are undoubtedly well written, but the greater number are very superficial; and it discovers upon the whole a political acrimony, better calculated to obtain the temporary applause of party, than the permanent honours of candid criticism.

Poems. By R. Southey. 8vo. 5s. Boards: Robinsons.
1797.

THE author of the volume before us is already well-known by his poetical productions. Joan of Arc *, if it possesses some defects as an epic poem, yet displays great powers of description, an ardent love of liberty, and an uncommon skill in exciting the softer feelings of sympathy and benevolence. Mr. Southey's smaller poems also, already published (though sometimes discovering marks of precipitation, and wanting that finish which correct poetry requires) discovered great genius, and raised a well-grounded belief that the author would arrive, in future years, at eminence in the department of poetry.

Mr. Southey tells us in his Preface—

‘ I have collected in this volume the productions of very distant periods. The lyric pieces were written in earlier youth; I now think the Ode the most worthless species of composition as well as the most difficult, and should never again attempt it, even if my future pursuits were such as allowed leisure for poetry. The poems addressed to the heart and the understanding are those of my maturer judgment. The Inscriptions will be found to differ from the Greek simplicity of Akenside's in the point that generally concludes them. The Sonnets were written first, or I would have adopted a different title, and avoided the shackle of rhyme and the confinement to fourteen lines.’ P. 5.

Though the Ode has been rendered subservient to the meanest and most worthless purposes, yet we cannot concede to Mr. Southey that it is in its own nature the most worthless species of poetry, or incapable of rendering important services to mankind. Our author confesses it is the most difficult species of poetry; but if it admits of, if it absolutely requires, a fire of genius possessed by few, spirit, sublimity, and elegance, the correctness of art, and a maturity of judgment,—if all that is important in morals and sacred in liberty, as well as the lighter pursuits of pleasure and love, may be advanced by the Ode,—Mr. Southey will, we think, on reflection, concede that he has spoken too hastily. Waving, however, observations of this kind, we proceed to lay before our readers the following specimens of the publication. The Triumph of Woman is a fine poem, though some readers will object to the irregularity of the measure. The following lines are very pretty—

‘ Why is the warrior's cheek so red,
Why downward droops his musing head?’

* See Crit. Rev. New Arr. Vol. XVI. p. 191. and Vol. XVII. p. 182.

Why that slow step, that faint advance,
 That keen yet quick-retreating glance?
 That crested head in war tower'd high,
 No backward glance disgrac'd that eye,
 No flushing fear that cheek o'erspread
 When stern he strode o'er heaps of dead;
 Strange tumult now his bosom moves—
 The warrior fears because he loves.

* Why does the youth delight to rove
 Amid the dark and lonely grove?
 Why in the throng where all are gay,
 His wandering eye with meaning fraught,
 Sits he alone in silent thought?
 Silent he sits; for far away
 His passion'd soul delights to stray;
 Recluse he roves and strives to shun
 All human-kind because he loves but one! P. 22.

The sonnet is a smaller species of ode; and though of the most artificial character, it admits of great elegance: we think Mr. Southey's Sonnets on the Slave Trade will please every friend to humanity. We present the following to our readers—

* Oh he is worn with toil! the big drops run
 Down his dark cheek; hold—hold thy merciless hand,
 Pale tyrant! for beneath thy hard command
 O'erwearied Nature sinks. The scorching sun,
 As pitiless as proud Prosperity,
 Darts on him his full beams; gasping he lies
 Arraigning with his looks the patient skies,
 While that inhuman trader lifts on high
 The mangling scourge. Oh ye who at your ease
 Sip the blood sweeten'd beverage! thoughts like these
 Haply ye scorn: I thank thee gracious God!
 That I do feel upon my cheek the glow
 Of indignation, when beneath the rod
 A sable brother writhes in silent woe. P. 35.

The following very affecting poem is the first of the Botany Bay Eclogues.

ELINOR.

Time, Morning. Scene, the Shore.*

* Once more to daily toil—once more to wear
 The weeds of infamy—from every joy

* The female convicts are frequently employed in collecting shells for the purpose of making lime.

The heart can feel excluded, I arise
 Worn out and faint with unremitting woe;
 And once again with wearied steps I trace
 The hollow-sounding shore. The swelling waves
 Gleam to the morning sun, and dazzle o'er
 With many a splendid hue the breezy strand.
 Oh there was once a time when Elinor
 Gaz'd on thy opening beam with joyous eye
 Undimm'd by guilt and grief! when her full soul
 Felt thy mild radiance, and the rising day
 Waked but to pleasure! on thy sea-girt verge
 Oft England! have my evening steps stole on,
 Oft have mine eyes surveyed the blue expanse,
 And mark'd the wild wind swell the ruffled surge,
 And seen the upheaved billows bosomed rage
 Rush on the rock; and then my timid soul
 Shrunk at the perils of the boundless deep,
 And heaved a sigh for suffering mariners.
 Ah! little deeming I myself was doom'd
 To tempt the perils of the boundless deep,
 An outcast—unbeloved and unbewail'd.
 ' Why stern Remembrance! must thine iron hand
 Harrow my soul? why calls thy cruel power
 The fields of England to my exil'd eyes,
 The joys which once were mine? even now I see
 The lowly lovely dwelling! even now
 Behold the woodbine clasping its white walls
 And hear the fearless red-breasts chirp around
 To ask their morning meal:—for I was wont
 With friendly hand to give their morning meal,
 Was wont to love their song, when lingering morn
 Streak'd o'er the chilly landscape the dim light,
 And thro' the open'd lattice hung my head
 To view the snow-drop's bud: and thence at eve
 When mildly fading sunk the summer sun,
 Oft have I loved to mark the rook's slow course
 And hear his hollow croak, what time he sought
 The church-yard elm, whose wide-embowering boughs
 Full foliaged, half conceal'd the house of God.
 There, my dead father! often have I heard
 Thy hallow'd voice explain the wonderous works
 Of heaven to sinful man. Ah! little deem'd
 Thy virtuous bosom, that thy shameless child
 So soon should spurn the lesson! sink the slave
 Of vice and infamy! the hireling prey
 Of brutal appetite! at length worn out
 With famine, and the avenging scourge of guilt,
 Should dare dishonesty — yet dread to die!

‘ Welcome ye savage lands, ye barbarous climes,
Where angry England sends her outcast sons —

I hail your joyless shores ! my weary bark
Long tempest-tost on life's inclement sea,
Here hails her haven ! welcomes the drear scene,
The marshy plain, the briar-entangled wood,
And all the perils of a world unknown.

For Elinor has nothing new to fear

From fickle Fortune ! all her rankling shafts
Barb'd with disgrace, and venom'd with disease,
Have pierced my bosom, and the dart of death
Has lost its terrors to a wretch like me.

‘ Welcome ye marshy heaths ! ye pathless woods,

Where the rude native rests his wearied frame

Beneath the sheltering shade ; where, when the storm,

As rough and bleak it rolls along the sky,

Benumbs his naked limbs, he flies to seek

The dripping shelter. Welcome ye wild plains

Unbroken by the plough, undelv'd by hand

Of patient rustic ; where for lowing herds,

And for the music of the bleating flocks,

Alone is heard the kangaroo's sad note

Deepening in distance. Welcome ye rude climes,

The realm of nature ! for as yet unknown

The crimes and comforts of luxurious life,

Nature benignly gives to all enough,

Denies to all a superfluity.

What tho' the garb of infamy I wear,

Tho' day by day along the echoing beach

I cull the wave-worn shells, yet day by day

I earn in honesty my frugal food,

And lay me down at night to calm repose.

No more condemn'd the mercenary tool

Of brutal lust, while heaves the indignant heart

With virtue's stifled sigh, to fold my arms

Round the rank felon, and for daily bread

To hug contagion to my poison'd breast ;

On these wild shores Repentance' saviour hand

Shall probe my secret soul, shall cleanse its wounds

And fit the faithful penitent for heaven.’ P. 77.

The same animated description, the same spirit of benevolence, and the same love of virtue, that pervaded Mr. Southey's former poems, will be found in this volume.

An Investigation of the Principles of Knowledge, and of the Progress of Reason, from Sense to Science and Philosophy. In Three Parts. By James Hutton, M. D. & F. R. S. E. 3 Vols. 4to. 3l. 15s. Boards. Cadell and Davies. 1794.

FIVE times has the printer reminded us of the length of time this work has been upon our hands: five times have we assailed the three quarto volumes, but in vain. We have been repulsed at each attack: and at this moment we feel ourselves unable to do justice to ourselves, to the author, or to the readers. To what can this be owing? We have read Bacon, Locke, Hartley: and, if we did not every-where agree with these writers, we could at least analyse their respective opinions, we could point out in what we differed from them, we could in general ascertain the particular aim of each part, and explain it in few words to others. Here we are totally at a loss. We are immersed into a species of writing, the modern metaphysics, which, of all the things we ever attempted to comprehend, are the least interesting and least intelligible. The writer thinks prolixity, of the evils he might incur in his works, the least: and we are dragged without mercy through the science of philosophy, and the philosophy of science—through the theory of idea, and the idea of theory, till we know not whether we stand upon our head or our heels.

Indeed it is just as easy to write thirty as three volumes upon the subject of this work. Metaphysics, science, philosophy, are three pretty words, which with the help of a few digressions on Hume, Locke, Berkeley, &c. may be made into a system, which some persons may take great pleasure in contemplating, but which to those who are used to proof and fact, to plain sense and elegant composition, will be even disgusting. The very phrase to 'know knowingly,' shocks our ears: we are thinking of the vulgar language—a knowing fellow. *Semper ad eventum festina*, is a maxim equally true in metaphysics as in poetry: but here there are so many interruptions, so many addresses to the reader to let him know that something great is to come, that we shall congratulate any student who can get through the three volumes by fair reading, without meeting as many disappointments as ourselves.

We will not, therefore, do so much injustice to the author as to attempt to analyse his work. Let the contents speak for themselves: and from the general heads prefixed to the first volume, our readers who are conversant with the modern metaphysics, may form some estimate of the contents of the work.

• Of

‘ Of the Natural Progress in Knowledge, or, the Instinctive Faculties which lead to Science—Of Knowledge in General, and the Object of this Treatise, being introductory to the Work.—Of Knowledge, as a Thing in which there may be distinguished different Kinds.—Of Perception, as an Action of Mind, and as thus distinguished in relation to Sensation—Conception, as a Faculty of Mind, distinguished; and, as a Term in Science, explained—Of Passion in relation to Knowledge—Of Action in relation to Knowledge—Concerning Ideas—Examination of the Theories of Mr. Locke and Dr. Berkeley—Of Reason as a Faculty of Mind—Of Science, or the Conscious Principles which lead to Wisdom—Of Science as a Progress in Knowledge—Scientific Analysis illustrated, in examining the Principles of Speech—Of the Progress of Mind reasoning in the natural Course of Science—Of Time and Space as Scientific Principles—Of Unity and Number as Scientific Principles—Of Cause and Effect—Concerning Experience—Concerning the proper Evidence of Things, and the Nature of Philosophic Principles—Concerning the apparent Inactivity commonly, but erroneously, attributed to Material Things—Nature of Matter, as the Principles of perceived Objects or external Things—Of that which, in the Language of Science, is termed Nature—The Ideas of Matter and Motion, as Principles in the Explanation of Natural Appearances, examined—General Views and Reflections with regard to Science, as the Progress of the Human Intellect—A View of the Principles of Orthography, in illustration of the Theory of Scientific Analysis—Of Wisdom or Philosophy, as the proper End of Science and the Means of Happiness—General View of the Progress of Intellect, from Science to Philosophy—Application of the investigated Principles to the Study of Natural Philosophy—The Education of the Human Mind examined upon general Principles—Of certain Speculative Subjects, naturally flowing from Science, and interesting to Philosophy—Science of Moral Action, or the conscious Operations of a Scientific Mind—Philosophy of Moral Conduct, or a System of Morality in the Wisdom of Voluntary Agents—Of Piety and Religion, considered in relation to Philosophy—A summary View of the Intellectual System, in order to understand the Nature and Importance of Philosophy,’ Vol. i., p. xxxvii.

The object of the writer is well explained by himself in the first section—

‘ The purpose of this treatise, then, is to explain the nature of human knowledge, from its beginning in the passion of sense, to its accomplishment in the most mature judgment; to shew that science is the prerogative of man; and that this train, of thought and reason, leads to wisdom. The nature of wisdom is then to be examined, with a view to shew how man, in the pursuit of

his acquired talents, arrives at virtue, and then becomes the author of his proper happiness. Here is an arduous undertaking; and it will require long reasoning and much discourse, to make the subject appear in its full light. But it should be considered, that the end is of importance; and that every part of the subject is highly interesting to a person who is pleased to reason, and who may be entertained with the investigation of truth.' Vol. i.

P. 15.

To give a slight specimen of the author's talent at definition, we shall select an extract also from the first section, in which, after having talked for some time about knowledge, he introduces that word in connection with intellect, science, and understanding—

' Knowledge is a term applicable to any part of this intellectual progress; consequently, from the beginning to the end of the progress, or from the first to the last step in knowledge, the difference is extreme, although the same term may be employed, as denoting the advancement from an inferior to a superior part. Such is the common use of that term; for we are said to know from sensation, as well as in the most supreme degree of reason and understanding. It will thus appear, that notwithstanding the application of the same term, the knowledge, with which the progress of mind is begun, may differ from that with which it is to end, as much as things which are considered as being but little or in no degree similar. Therefore, knowledge, simple and primary, in which nothing is to be distinguished, may differ specifically from intellect; although those two things still agree, as knowledge, in being part of a process, when the mind is made to advance from its beginning, and led to the perfection of its nature.'

' Understanding being thus considered as being more than the most simple species of our knowledge, which is then original in relation to that understanding, science will, in like manner, be found more than that simple understanding, which is then original in relation to the species of knowledge here termed science. For, science is the farther operation of mind, in relation to that knowledge which has been acquired by the faculty of understanding. Now, as understanding is properly the discernment of the mind, employed in relation to the simple knowledge, or that information which is attained by sensation and perception, science will appear to be the discernment of the mind again employed, not upon the simple knowledge of sensation and perception, but in relation to the knowledge which has been attained by means of the understanding.' Vol. i. p. 18.

We have no great opinion of metaphysics in general, as they are called, yet we wish to see them treated accurately, as

is the case with other sciences. If they mean the history of our mind, and the mode of arriving at knowledge, we conceive that a stricter attention to man in every stage of his being is necessary, than seems to have been paid by this writer; or if he has really paid that attention, and derived his knowledge from the actual survey of others, and experiments on his own mind, we wish that he had paid a greater degree of attention to style, language, and composition. Yet some of the lovers of metaphysics may possibly comprehend the following passage—

‘ Although this science of metaphysics, or of our knowledge and understanding, would be unintelligible in its language to a person without science, and inscrutable to him in its meaning, it will appear to be the only means by which may be conducted a philosophical research into the nature of things, so far as the subject of inquiry shall be to discriminate these and thoughts, with which things may be confounded, as they often are. Therefore, though this science be undoubtedly the last in the order of its natural attainment, it may nevertheless be placed first in the order of scientific doctrine, to minds which have already arrived at science and philosophy. Here the proper purpose of the science is, by an inverted order of procedure, to advance the knowledge of the rational mind or scientific person by instruction; and thus, in the space of a few days or weeks, communicate to the individual who attends to the subject, what may have required an indefinite space of time in the succession of ages, and much study in the progress of the species.’ Vol. i. p. 40.

We have been accustomed to consider *idea* as a term introduced by Mr. Locke, and described by him. Our writer does not acquiesce in that definition; he makes it a particular species of thought—

‘ Idea being neither sensation nor perception, this species of thought must be conception, so far as by conception is understood knowledge produced by the mind itself, and not following immediately in consequence of foreign influence, or of being excited by an external agent. But, among the various conceptions of mind, idea may be distinguished as being only the representation of knowledge, which had already been produced in the mind, by whatever cause had been excited that knowledge; and, in this case, by whatever term shall be expressed the represented knowledge (now called idea), it will be evident, that it is by the faculty of memory this is effected.’ Vol. i. p. 250.

A long discourse follows upon Idea, which we do not understand; and, in hopes of getting some clear ideas, we enter upon a dissertation on the analysis of speech.

Here we find a few plain and obvious thoughts dilated through seventy pages : and the whole may be reduced to this—that speech arises out of some simple arbitrary sounds, which by peculiar art are modified to express the infinity of our thoughts. We are by no means clear that the first words of a child must be *ba* or *pa*, or *ab*, or *ap* : and perhaps if there is a nation which does not express the relationship of fraternity by some of those sounds, others may come into the child's head as soon as these. Neither do we agree with our author in his account of our word of—

‘ *Of* signifies the relation or connection of qualities and the things which are qualified. For example, the diameter of a circle, the heat of fire, the colour of a rose, the son of John ; here the term *son* qualifies *John* as a father, and *of* expresses their relation or connection. In all these abstract ideas, there is either time, place, or number ; but, in the idea expressed by the article *the*, there is neither of those three ; this abstract idea neither implies singularity nor plurality, but particularity, in opposition to generality.’ Vol. I. p. 640.

We recommend our author to study with attention the system of Mr. Horne Tooke ; and he will find an easier way of determining the meaning of his words. In the second volume there are some thoughts on spelling, which deserve praise : but here the original sin of prolixity prevails as in the other parts ; and the author does not seem to have examined a sufficient number of languages to make his alphabet correct. If the Spanish is to be introduced, why not the peculiar sounds of the Germans and the Arabians ?

We hasten to the conclusion, and in the System of Human Nature find with pleasure that our author sums up his philosophy in an intelligible manner, and attributes due praise to the great creator—

‘ Human nature being thus considered in the perfection of its present state, or actual existence, we find man regulated, for his good, by three different kinds of motives.

‘ First, We find a regulated conduct, founded on the precepts of the wise, and on the example of those that are admired. This is the lowest order of regulated man ; and it is founded on the instinctive credulity of his nature, which may be either employed on truth or falsehood.

‘ Secondly, We find a regulated desire, founded on truth and scientific principle, and restrained by the consciousness of duty, in a person sensible to system. Here man appears as man,—a being exerting his intellectual capacities, knowing according to the rule of conscious principle, and scorning fallacious authority, or refusing to believe even truth itself of which he has not seen the evidence.

‘ Lastly,

‘ Lastly, We find in man a regulated satisfaction, founded on the knowledge of his own nature, and on the admiration of the general or divine wisdom; a wisdom which has ordained happiness as the end of our existence, which has appointed life as the means of science, and science as the means of human wisdom. Here man appears in the capacity of a superior being, giving light to man, (who naturally sees not beyond the instinctive knowledge of his animal existence,) and creating system for the extension of happiness, which he feels himself, and wishes to make others feel.’ Vol. iii. p. 705.

On examining the different stages of man, we come to the grand question of the evil in this world—

‘ It will thus appear, that it is unjust, or erroneous, to accuse the author of human nature with malevolence, or to suppose the sovereign power as being angry, and avenging wrong, which has no place in nature. Man, in transgressing nature’s laws, offends himself; and conscience, in avenging the injustice of man’s conduct, may be said to punish the offence, in justifying the order of the system. In this constitution of man, the wisdom and benevolence of the system is conspicuous; for, while vice in the experience of folly is corrected, crime finds its punishment in an offended conscience. But, if the commission of crime gives misery; and if humanity gives happiness in reflection, What greater security can be contrived for the beneficence of voluntary agents? Or what more convincing evidence can be exhibited, for the actual existence of supreme wisdom and benevolence?

‘ Let not nature therefore, in the ignorance of man, be accused of having created folly, and produced evil, on purpose to give misery to that being who often judges without wisdom. Nature has made the effects of folly to man disgusting; and has ordained, that his willing of evil should be followed with a conscious misery. Such is also the benevolence of this system of nature, that ignorance, in human intellect, is not attended with the sense of misery, no more than a dead body is sensible of pain or lesion; and, as the willing of no action gives the consciousness of evil to a mind in the brute state, so, to the feeling of this being, no misery is provided in the stings of conscience, which is only formed in a scientific mind. To know, is the property of animal beings; but conscience, or reflection on his motives, is the prerogative of man. It is only in thus reflecting consciously or scientifically on his knowledge, that man comes to acquire wisdom, and then is made, either to suffer misery, in the repentance of his folly, or to enjoy happiness in the approbation of his virtue.

‘ As, in natural things, the wisdom observed in the end attained directs the human intellect to become powerful in acquiring wisdom, so, in the moral system, man contrives laws of conditional event, after the example of nature; and, in his wisdom, he deters his species

cies from the commission of crime and the intention of evil, by means of virtuous education to the youth, and exemplary punishment to the transgression of that which it is the general interest to observe.

Hence the end of human virtue, as being in the system of nature, is to make man happy; and the effect of virtue, as being in the wisdom of man, is to secure happiness. But, in this virtue, there are various degrees; the man who in a prudent temperance avoids every personal danger, surely cannot compare with the virtuous citizen, who, when he thinks the state in danger, nobly sacrifices to his country's safety every personal concern. Thus we shall acknowledge, that there is both simple and supreme virtue: the virtue in which there is for object a man's personal concern, is simple in comparison with that in which virtue has for object public order and general felicity. It will therefore appear that there is, what may be considered as more than simple virtue, in the learning a people to be wise; in like manner, there is more than simple wisdom, in making the virtue of a people the object of our happiness.

But, if man may arrive at this perfection of his intellect, in which the pleasures of his animal nature are considered as subservient to the satisfaction of his thought, and his own enjoyment as involved in the happiness of others, he must become a very different person from him, who, in the error of his science, considers the pleasures of his sense as the sources of his happiness, and his personal gratifications as the spring of all his actions. The one is an animal become wise, in order only to corrupt the instinctive benevolence of his nature; the other is a being become virtuous, in order to improve the man of nature, who is instinctively benevolent. The one is a person who is only partially wise, and who has thus learned to subject the natural benevolence of man, in order to serve, either the brutal appetite of the animal, or the ill advised gratification of a pleasure which ends in disgust. The other is a person perfectly wise, in having learned the full enjoyment of every natural pleasure, and the preference of those enjoyments which do not decay. Here then is philosophy, or a state of mind contrived by nature as the perfection of science in man, who thus loves wisdom for its own sake, in knowing that virtue is the perfection of his nature; and here is the summit of human art, training the ignorant to virtuous principle, in the habit of acquired morals, and teaching the learned to be wise, in knowing the principles of those virtuous habits in which they are made to consult their general happiness.

Here is a system of created beings, in which is displayed unquestionable marks of divine benevolence. Here is observed, in the human intellect, an order of things which appear to be conceived in wisdom, to be the work of unmeasurable power, and to be executed with a justice that is perfect. Who can behold this system of intellect, without feeling the deepest admiration of its beauty? Who can observe the benevolent intention of omnipotence,

tence, without feeling a confidence in the laws of nature, wherein man exists? And who can feel the blessings of life, and happiness of a pleased conscience, without an effusion of gratitude, which contributes to make him still more happy?

‘Therefore, whether man studies the perfection of his own nature, in seeing the divine system of wisdom and benevolence in which his being is contrived; or whether he adores the Supreme Being, as the author, both of that perfection which in his science he perceives, and of that enjoyment which he finds in the perfection of his nature; he is necessarily led to wisdom, in his knowledge; to power over nature, in his wisdom; and to happiness, in the ascendant of his intellectual enjoyment over that which is merely sensual in his nature.’ Vol. iii. 752.

By the extracts given, our readers may form a due estimate of the author’s manner and style: and as in the *gurgite vasto* there are some thoughts which we could wish to rescue from oblivion, we recommend our author to cut his work down to the size of three duodecimos, when we promise him to examine it with still farther attention; and also we assure him, that not only the number but the satisfaction of his readers will be greatly increased.

Thoughts on Finance, suggested by the Measures of the present Session. By the Earl of Lauderdale. 4ta. 23. Robinsons. 1797.

AT a time when the most desperate measures are taken on the subject of finance, when the experience of other nations has no effect to prevent us from plunging headlong into a similar gulf of ruin, to think at all upon the subject seems needless; and the wisdom of the wisest man would be thrown away in endeavouring, by force of argument, to make a people, resolved to follow the course of their first thoughts, enter into an accurate examination of this affair. When a merchant ceases to have any hopes of retrieving his affairs, he gives himself up to dissipation: he puts off, as he thinks, the evil moment as long as he can: that moment is generally accelerated by his own inattention; and the folly of his conduct increases the greatness of his fall. To what purpose is it to point out to the nation, that there has been a most shameful expenditure of the public money, when there are so many interested to increase the waste? For, according to our author—

‘As the government of this country now stands modelled in practice, it will be difficult to find a single individual in the higher, or even middling, classes of society, who in his own person, or through the medium of some relation or friend, does not habitually prey upon the public revenue.’ P. 2.

If this is true, what hopes can there be of diminishing this expenditure? The people who are in the habit of plundering their country, will not be eager for a reform: and the plundered in all nations have been deficient in power. The noble author of this pamphlet has pointed out clearly and decisively such facts, that, if they are well authenticated, — a thing not in our province to determine, — the present administration is convicted of a duplicity and a rapacity, beyond what the annals of any other country can probably produce. It is stated that a false return has been made to both houses of parliament. When such an assertion is made, there should be a tribunal at which the matter at issue might be tried, and the guilt of one or other of the parties meet with its due punishment.

The question of finance is, in one sense of the word, very easy; in the other it is a matter of the highest consideration. In the one case, if we have nothing to do but to investigate the best mode of raising money according to the various prices of the market, an Exchange broker will be found, and ought to be found, more expert than a member of the cabinet: and how contemptible must that administration appear, all whose views of finance are confined to such people as bank directors, loan contractors, scrip jobbers, to the bulls and the bears of Change-alley! In the other view of finance, it is a subject for the thoughts of a real statesman, who is to investigate the resources of his country, to examine well the effects of every tax on the comforts and conveniences of life, on the ease of collecting, on the mode of paying. The ramifications of this branch of knowledge are out of the reach of the monied interest, — of that sordid tribe which thinks of nothing but the abstract question of gain on a given number of pounds. What shall we say of a minister, who treats this part of the subject by the rule of three? The tax this year gave me a hundred thousand pounds: if I double it, what will it give me? Ans. Two hundred thousand pounds. Oh! miserable and vile calculator! fit to be ranked amongst that miserable race which some countries in Europe deign to call statesmen.

The question treated of in this pamphlet is the easiest part. To understand it thoroughly, we require only the knowledge of the common rules of arithmetic, and a fair statement. If the statement given is not fair, the fault must be either in the author or the administration. For, however complicated accounts may be, the privilege of arithmetic is to place them in the clearest manner to any person who will give himself the small trouble which every merchant daily encounters in his business.

The immoderate rate at which money has been borrowed during this wretched war, is clearly stated. We see no fault in the account; and the effect of this mode of borrowing is

experienced by numbers, to whom it has been a source of immense profit or of absolute ruin. But a more important question to the nation is, whether, on passing over the blame attached to this extravagance and thoughtlessness, and considering only what might be produced by the resources in the hands of the minister, any great actions have been done, which can justify his conduct? Has he displayed magnanimity, energy of thought, grandness of conception? Have his plans been well laid? Has he wielded the immense power in his hands, to the benefit of his country? These are questions, which being solved in his favour, might palliate a little ignorance in the art of raising money; but if true glory consists in the art of producing the greatest effects, with the least possible power, what must be his disgrace, who, with the greatest power ever intrusted into the hands of a statesman, has produced the least possible effect?

The consequences drawn from the view of our finance, are of a very serious nature: in some of which we agree, in others we differ from our noble author.

‘ The modern system of funding prevents all immediate feeling of the calamities of war. Taxes come gradually and slowly into payment.—It is true the industry of man is turned from productive to unproductive labour, and large portions of our capital withdrawn from that order of expenditure which by its encouragement to reproduction is calculated to maintain and increase national wealth: but the forced circulation, which the expenditure of the war creates, gives a false impression both of our revenue and commerce, and flatters for the moment with the delusive hope of undiminished wealth.

‘ In this state, ministers may indulge in specious paradoxes. Their partisans may applaud the ingenuity of propositions they do not understand. National prosperity may be stated as the cause of our national embarrassment; and exploded nonsense concerning the want of circulating medium, detailed with eloquence, may command the admiration of a confiding parliament. But he is a bold man who can view the period of returning peace, when the war expenditure vanishes, and all the various taxes necessary for raising a permanent revenue of 25,000,000l. are brought to bear on the people of this country, with sanguine and confident hope of our undiminished prosperity; and he is a rash man in the extreme, who flatters himself that any apology can exist for carrying the experiment to a still greater length.

‘ The effects of this extension of our debt on that constitution, the war was undertaken to preserve, is perhaps still more alarming: I hesitate not to say, that, even in our present situation, it becomes a matter of indifference, whether it is a monarchy, an aristocracy, a republic, or a mixed government—Were it the fairest form of

consti-

constituted authority the mind of man ever conceived, with a revenue of 25,000,000l. it must be a despotism ; that is, the person possessing the management and controul over so large a proportion of the national income, must regulate with despotic authority the actions and the conduct of his countrymen.' P. 48.

We agree with our author that the manager of this income of 25,000,000l. is to all intents and purposes despotic : but it will be the fault of the country, if it lets any one man have the management of so large a sum. Our constitution places the controul over it in many hands ; and it must be ruined, unless, upon the increase of the revenue, it increases the number of controllers. We can conceive it possible for 25,000,000l. to be raised, without giving to any one man so much influence as is attached at present to a commissioner of the customs.

With our views, however, we cannot be without fear for the constitution of the country ; and we see too much ground for the assertions in the following extract—

' But if property is forcibly accumulated by legislative arrangements, it becomes as fertile a means of subjection and as certain a source of despotic sway, as any other. Of great and extensive property, history furnishes many instances, and records its effects : but this country exhibits a scene new to the eye of man ; never did there exist a similar proportion of the capital of any nation united in such a manner, that the whole power attending the management of it may be used to enforce the will of an individual. This is the real malady, the true political distemper, under which the British nation labours. A subservient magistracy, a torpid and supine people, and a parliament whose votes and opinions are at variance, are but the natural symptoms of the disorder. How groundless then the alarm at the supposed progress of French principles ! How wicked the prosecution of those who wished to reform our representation ! There exists but one formidable description of traitors to the constitution of this country ; it is those whose measures have created a necessity for a revenue of 25,000,000l. annually, and who, by this means, have acquired a domineering power, that enables them at pleasure to dictate or infringe the laws of their country ; a power which has essentially weakened, if it has not totally overthrown, the balance of our constitution in practice.'

P. 54.

To preserve the balance of the constitution, the management of the revenue appointed by law must be taken care of by its proper guardians : but, if the time should ever come, when these guardians join together in supporting a manager, with whom they share in the plunder of the country, our boasted

boasted constitution will be the mean of adding to our miseries, and, like the forms of the old senate, increase the ignominy of our slavery.

We cannot enter into the detail of the statements contained in this pamphlet. They certainly bear every mark of accuracy and authenticity; and if not correct, they may easily be refuted, for they are in figures, and figures are stubborn things. A more important pamphlet, indeed, than this, has scarcely ever fallen under our inspection; and we recommend the serious perusal of it to every reader who wishes to inform himself of the actual state of the country.

The History of Catiline's Conspiracy; with the four Orations of Cicero: to which are added, Notes and Illustrations; dedicated to the Earl of Lauderdale. By George Frederic Sydney. 8vo. 15s. Boards. Longman. 1795.

THESE translations from Sallust and Cicero owe their publication to the spirit of party, rather than to a desire of improving the English dress in which these valuable pieces had before appeared. Being of opinion that individuals exist in this kingdom, who would wish to follow the example of the infamous Catiline, the translator hoped to warn his readers against such schemes, by a new display of the machinations, the insurrection, and the fall, of the Roman conspirator. Such a caution, however, can scarcely be deemed necessary. Every reasonable person is convinced of the iniquity of such traitorous projects, and will detest the vile spirit of atrocious ambition, which would aim at the revival of such flagitious and execrable schemes.

The Dedication is not written in the usual style of compliment, but is remarkable for deviating into the opposite extreme. The earl of Lauderdale is severely lashed for his political conduct; sometimes in a strain of irony; at other times, with more open reprehension.

The translation from Sallust, we are informed, was undertaken in consequence of lord Lauderdale's 'famous pamphlet,' addressed to the peers of Scotland; and the four orations of Cicero against Catiline were added, on account of their reference to the same conspiracy, and from a desire of giving the reader an opportunity of comparing the historic manner with the style of a great orator.

The character of Catiline is well translated—

‘ The extraordinary vigour of his body was equalled by that of his mind; but his genius was fatally bent on mischief. Intestine discord, murder and massacre, plunder, and civil commotions, were

were the delight of his youth, and in those scenes of tumult and distraction he exercised his talents in his earliest years. His frame of body was such, that he was patient of hunger, cold, and want of sleep, to a degree almost incredible. His spirit was undaunted, prompt, and enterprising. His talents were pliant, subtle, and various. A perfect master of simulation and dissimulation, he was ready on every occasion to play an artificial character. Eager to seize the property of others, yet prodigal of his own, whatever he desired, he desired with ardour. With a competent share of eloquence, his portion of wisdom was but small. Fond of the grand, the vast, the incredible, his towering spirit aimed at prodigious things, ever forming projects beyond the reach of his power.

p. 6.

In translating *cujuslibet rei simulator ac dissimilator*, Mr. Sydney has deviated from that conciseness of expression by which Sallust is distinguished, and has finished the paragraph with an explanatory comment, which the intelligent reader will consider as superfluous.

In a note upon the subject of this quotation, after giving Cicero's description of the specious and accommodating manners, as well as of the vices of Catiline, he thus speaks—

‘ That there does not exist in this country a man so various, so artful, and so daring, may be pronounced without hesitation. But, whether some of the features, such as his engaging qualities and his dark ambition, are not visible and prominent in some of our leading party politicians, the people of England are left to determine.’

p. 209.

To whom this allusion points, none of our political readers will be at a loss to determine; and none but the followers of the party which Mr. Sydney favours, will admit his insinuations to be just or candid.

In the succeeding annotation, the translator takes an opportunity of justifying the interference of Great Britain in the internal government of France, by referring to a passage in Livy, in which the inhabitants of the states, rescued from the Macedonian yoke, are represented as applauding the exertions of the Romans, who, they said, at their own expense, labour, and peril, undertook wars in support of the liberty of other nations. We shall not make any positive remark on this vindication; but shall merely put the question, Did the British ministry enter into the present war in defence of Gallie liberty?

On another occasion, Mr. Sydney justly condemns the demand of the popular party for universal suffrage. An extension of the right of voting in parliamentary elections would be agreeable to the spirit of our constitution; but the establishment

Establishment of universal suffrage would, we think, be an inexpedient and dangerously democratic measure.

Between the exhortations of Catiline to his fellow-conspirators, and the language of the 'seditious clubs,' as well as that of the earl of Lauderdale, our annotator finds a strong resemblance. But he might have reflected, that, if the most patriotic motives really actuated those obnoxious societies, their addresses might, in some particulars, resemble the speech of so plausible and artful a conspirator as Catiline; and we may add, that the parallel is not applicable to the offensive parts of the speech attributed to that incendiary.

In the notes upon the four orations of Cicero, Mr. Sydney repeatedly compares the conduct of our present minister with that of the celebrated Roman. The terms of his final comparison are the following—

'To find in the late transactions of this country so many occurrences nearly resembling the blackest period in the Roman history, was a melancholy and painful reflection. In the detail, however, of Catiline's conspiracy, while the horrible designs of a desperate faction excited horror and indignation, it was a pleasure, almost inexpressible, to see that Rome had a consul who watched the motions of the vile and profligate, and was able by his unremitting diligence to save his country from destruction. It was the triumph of virtue over the most abandoned villainy. This country can boast of the same felicity. While treason was plotting to undermine the constitution, and the corresponding societies were endeavouring to establish a mob-government; while they carried on a traitorous correspondence, and fraternised with the regicides of France; while, for their detestable purposes, they depended on French principles and hoped for pikes and soldiers from abroad, in return for their present of shoes and other patriotic gifts to their republican brethren; the people of England saw a minister at the helm, as active to preserve the blessings we enjoy, as the *radical reformers* were to involve the nation in anarchy and ruin; they saw a minister of unwearied vigilance, firm, erect, undaunted, and determined.'

A comparison between a conspiracy which was fully proved, and one which existed more in the imaginations of courtiers than in reality, may be pronounced both absurd and illiberal. In matters of mere disputation, a *petitio principii* is not allowable as a ground of positive conclusion; and, in points of essential importance, it is still more improper to take for granted that which remains to be proved, and pervert, to the purposes of crimination, alleged circumstances which are at least problematical.

In dismissing this work, we are inclined to pronounce an opinion favourable to the general execution of the translations in question: but, at the same time, we cannot refrain from condemning the intemperate spirit and strong prejudices which appear in the annotations.

Observations respecting the Pulse; intended to point out with greater Certainty, the Indications which it signifies; especially in Feverish Complaints. By W. Falconer, M. D. F. R. S. Physician to the General Hospital, Bath. 8vo. 2s. 6d. sewed. Cadell and Davies. 1796.

DR. Falconer is well known to the medical reader, as the author of several useful tracts on different subjects of his profession. Though the pulse has been generally attended to in the examinations of the physician, it is probably not so safe a guide as has been commonly supposed. In some cases, indeed, it distinctly shows the state of disease; but in others it leaves the practitioner totally at a loss. An attempt, therefore, to ascertain the nature of those circumstances by which we are to be directed in judging of diseases from this source of information, cannot be without utility. Many absurd and frivolous distinctions have been handed down to us in medical writings, on the subject of the pulse; but, says the author—

‘ It has been reserved for the good sense and clear understanding of a physician’ (Dr. Heberden), ‘ who does honour to our own country, to free the study of the profession from many needless incumbrances of this kind, and to direct the attention of practitioners to the only circumstance respecting the pulse, which is capable of communicating accurate and distinct ideas, or of affording decisive indications.

‘ That experienced and sagacious physician, has’ (in a concise paper in the *Medical Transactions*) ‘ very properly assumed the frequency or quickness of the pulse, which he justly esteems to be synonymous terms; as the only circumstance respecting it, of which we can form any clear or determinate idea, and which, we can be assured, conveys the same information to others that it does to ourselves; and on this well-founded, but, before the appearance of Dr. Heberden’s paper, unavowed presumption, he has instructed his readers to disregard the other fanciful or whimsical distinctions, which had served chiefly to perplex or embarrass; and to direct their conduct, as far as the pulse is concerned, by that circumstance alone, on which any rational dependence could be placed,’
P. I.

Dr. Falconer’s observations on the use of instruments for the purpose of measuring the frequency of the pulse, and on the

the terms *quick* and *slow*, as having a relation to the pulsations of the artery, are judicious and useful. The pointing out of a proper standard, by which the state of the pulse may be constantly determined, is, however, a business of considerable difficulty.

‘ This’ (says the doctor) ‘ has been inferred, or attempted to be drawn, from examination of a number of persons in health, and by taking the mean number of their pulses collectively; and from thence framing a certain medium, which may serve as a point from which excess or deficiency in the number of the pulse may be reckoned.

‘ A calculation of this kind is, however, from its nature, subject to much uncertainty and difficulty.

‘ The pulse is liable to vary from so many different circumstances, as must necessarily render such calculations inaccurate, and supposing that the pulse could be examined freed from these embarrassments, it is well known that the natural pulse in different individuals varies considerably, and of course, what may serve as a standard of computation in one instance, may prove very erroneous in another.

‘ It is nevertheless perhaps possible to adjust such allowances, as may bring these variations within such limits as may serve to fulfil in a great measure most of the purposes of medicine, however insufficient they may appear, to lay the foundation of any regular system of physiology or pathology.’ p. 4.

After explaining the terms *natural pulse*, to ‘ signify the mean number of pulsations which take place in a healthy body in a minute’s space during the twenty-four hours,’ he proceeds to consider the circumstances by which the pulse in a state of health is subject to be affected. In treating this part of his inquiry, the doctor has not only examined with minuteness the opinions of those who have preceded him, but introduced a portion of new matter from his own observation.

On the effect which sleep produces on the pulse, we have these remarks—

‘ I cannot say that the experiments I have myself made’ (says the doctor) ‘ are either sufficiently correct, or sufficiently numerous, to determine the proportion in which the number of the pulse is diminished during sleep, but they are abundantly sufficient to satisfy me that such a diminution takes place. Thus I have repeatedly found the pulse at first waking not to exceed 61, 62 or 63 beats in a minute, which in a short time, without any alteration of posture, rose to 66, 67, and 68.

‘ I have paid so much attention to this point, that I have no doubt of the fact, though I cannot specify the proportion.’ p. 29.

There can be no doubt but that mental agitation affects and accelerates the pulse, or that the debilitating passions, as fear, anxiety, grief, remorse, &c. weaken it; while, on the contrary, the stimulating ones render it both fuller and stronger.

‘ It should be observed, that although the debilitating and the stimulant passions both accelerate the pulse; the heat of the body is not proportionally increased by both, the former having rather a contrary tendency, whilst the latter (e. g. anger) is proverbial for its heating effects.’ p. 37.

The author’s observations on the operation of cold do not appear to us to be strictly true. In every instance where *actual cold* is applied to the living system, the effect produced seems to us to be the same. A degree of debilitating operation takes place, in proportion to the intensity of the cause, provided no stimulating power be immediately afterwards applied. Our author’s opinion, however, is this—

‘ Cold is said to diminish the number of the pulse, but this (says he) ‘ I apprehend is true of it only when applied in such a degree as to overcome in some measure the powers of life, in which case it operates as a strong opiate or sedative to the system in general, but when applied in such a degree only, as to create uneasy sensations without any material alteration of the bodily temperature, it quickens the pulse and gives a strong and very sensible irritation to the heart. A cold bath, provided it be only instantaneously applied, accelerates the pulse very considerably. On the other hand the gradual accession of cool air to the body when over-heated, undoubtedly tends to diminish the number of the pulse.

‘ It appears to me that either cold or heat when applied in such a degree as to produce uneasy sensations, quicken the pulse by irritating the feelings. When either of them is applied only in such a degree as to remove the uneasy feelings occasioned by the other, the pulse is reduced nearer to the natural state.

‘ I know no method however, of bringing these stimulant causes to any standard common to both of them, or proportionate to the effect produced.’ p. 38.

We are not presented with much new information respecting the effects of food and abstinence on the pulse. The author has indeed—

‘ Found that the acceleration of the pulse is by no means proportional to the quantity of food taken in, provided no excess be committed. And he has observed the pulse to be quickened by a few morsels of dry bread in the proportion of about five to seven of what it usually was by a moderate meal. But such acceleration did not continue so long as it did in the other case.’ p. 46.

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We here come to the main object of the doctor's inquiry, the changes liable to be produced in the pulse by disease, and the indications which it affords in feverish disorders. These are points of considerable difficulty, and which require great attention and experience to render them clear and intelligible. It is indeed agreed by practitioners in general, that an acceleration of pulse is the leading mark that indicates the presence of fever: but the exact degree of acceleration has not yet been determined; nor are the ingenious endeavours of Dr. Falconer perfectly satisfactory, though the mode of calculating which he has adopted, is probably less objectionable than many which have been suggested by writers on the pulse. Most of those who have treated this subject, seem to have drawn their inferences of the presence of fever from the absolute number of pulsations which the artery affords in a given period of time—

‘Thus’ (says the doctor) ‘96 beats in a minute are thought to denote the commencement or rather perhaps the lowest degree of fever; 108 is the usual rate of hectic fever in the male sex; 112 is the number that usually attends peripneumony, and indeed other internal inflammations not attended with acute pain; 120 the rate accompanying inflammatory fever; and when above this number, it is supposed to indicate the approach of delirium. When it rises to 130 and upwards, it often denotes that stage that precedes or attends large confined suppurations.’ P. 48.

On the appearance of symptoms of a putrid disposition in typhus fever, &c. the pulse will often rise to this last number, but, the author thinks, never without either delirium or a degree of fatuity and insensibility equivalent to it in affording unfavourable prognostics.

These numbers he does not however consider as accurately just, but such as are, perhaps with some small latitude, generally received. It is evident, he thinks, that this or any other computation deduced from the absolute number of the pulse, must be liable to much inaccuracy; and that it can only hold true in cases wherein the natural pulse is of the medium standard.

Another method which has been employed for the same purpose, our author also considers as exceptionable, though less so than the above. This is that of fixing on the number of the natural pulse, as the standard from which the increase is to be computed.

The proper method, however, says he, is to estimate the degree of fever, according to the proportion which the accelerated pulse bears to the natural.

‘ Thus if the pulse be permanently quickened in the proportion of 1.28 to 1. we may pronounce the commencement of fever or the presence of fever in a small degree: if as 1.44 to 1. it denotes a considerable degree of fever and such as is the usual state of hectic persons when the fever is not in a state of exacerbation: if as 1.493 to 1. it denotes a higher degree of fever and such as usually accompanies pleurisies, peripneumonies, and other internal inflammations not very acute. If as 1.6 to 1. it denotes a great degree of inflammatory fever, and is indeed nearly the utmost pitch of permanent acceleration that is consistent with the preservation of the understanding.

‘ If it rises as high as the proportion of 1.76 to 1. it denotes the pitch at which the pulse usually is in malignant fevers which scarcely ever fails of being attended with delirium and great danger. Under some circumstances this number of the pulse is rather less formidable, though still very threatening; I mean in the case of the formation of large suppurations, particularly such as sometimes prove the crises of hectic fevers.

‘ This method of computation enables us to account for, and to reconcile many apparent irregularities and inconsistencies. Thus the pulse is often thought to indicate a lower degree of fever than the other symptoms import to be present. But it is very possible that these circumstances, however discordant they may appear at first sight, may be nevertheless in strict unison with one another. Thus I have witnessed a case attended with numerous and evident symptoms of fever, wherein the pulse did not exceed 40 in a minute, a number to all appearance extremely small, even supposing it to be the one usual in health. But upon the consideration that the natural pulse in this instance did not exceed twenty-four beats in a minute, the difficulty ceased, and the whole appeared regular and proportional. For as 24 is to 75, so is 40 to 125, the last of which numbers should be considered, according to the usual computation, as the real rate of the pulse, and which was fully adequate to the other symptoms of fever which then occurred.’ p. 51.

The tabular view which the author has given of this curious subject, is founded on these principles, and seems to promise some advantage to the practitioner, as explaining more exactly the import of certain states of the pulse.

Moral Beauties of Clarendon: compiled from his Reflections on the Psalms of David. And a Selection from those Psalms; arranged under the appropriate Titles of their various Subjects. 2 Vols. 12mo. 7s. Boards. Rivingtons. 1796.

THE first earl of Clarendon is more known as a historian than as a moralist: but those who reflect on the fame of his piety and virtue, as well as on his character for intellectual

tnal ability, will readily believe that he was qualified to sustain the office of a moral and religious instructor.

We are informed by the editor of these volumes, that adversity first led him to the due contemplation of religion; that the Psalms of David soothed, instructed, and confirmed his pious impulses; and that the reflections of lord Clarendon perfected in his heart the love of christianity. Anxious for the production of similar sensations and the like improvement in the hearts and minds of others, he resolved to call the public attention to the earl's observations, by placing them in a new light, and arranging them in a regular form.

These reflections were committed to writing during that exile to which the earl of Clarendon was subjected by the malignancy of faction; and, in a letter from Montpelier to his sons, he strongly recommended to their perusal the work from which he had deduced his remarks, and which had afforded him the highest consolation in his retreat.

The reputation of Clarendon, and the rare occurrence of the work from which these *Moral Beauties* are drawn, prompt us to give some extracts, as specimens of the earl's remarks.

As he treats of justice with brevity, we will transcribe the section which relates to that cardinal virtue.

' Justice is so plausible a virtue, and of that sovereign influence even upon the nature of man, that as no man but pretends to be a lover of it, so in truth all men do sometimes, and in some cases, usually administer it, if they lose nothing by it, and can get nothing by being unjust. There is no person living that will not be just in his sentence and judgment; there is no man that is not ready to say another ought to keep all his oaths, and obserye all the promises he hath lawfully made and entered into; and if it be no prejudice or inconvenience to him, he is willing to do so himself: but if he finds he hath promised or sworn to do that, which as the case now stands, may bring his person in danger, or expose his estate to damage, which he foresaw not when he entered into those obligations, his justice is at a stand, and his charity both begins and ends at home; this hazard and loss must not be undergone for those promises and oaths; and he finds distinctions for his own case, which being admitted, destroy the essence and the end of all promises and oaths whatsoever: so corrupted is all our justice and our reason, when it is opposed to our interest.

' There cannot be a greater scandal and reproach upon, nor a greater presage of ruin to a kingdom, than when a subject shall be able to fly above the reach of justice; when great men are qualified to do wrong, and poor men obliged to submit to it; and judges look on and do not remedy it: do not, I say, for they cannot say it is out of their power. It is the office of

judges not only to relieve those who come to demand justice, but to discover those who terrify them from demanding it; who silence their complaints for injuries received, with threats of greater oppressions. A judge is armed to grapple with these proud contemners of justice, and he ought to find them out, that they may be punished, as well as to punish them when they are found out. Justice is in its brightest lustre, when great and powerful offenders are subdued by it, and subdued to it; and when the poorest man enjoys what is his own, with the same security, and with as little apprehension of being deprived of it, as the greatest man hath.' Vol. i. p. 195.

We shall only submit to our readers one other extract: and the subject is interesting; for it involves the duty of monarchs.

' As kings are God's deputies and vicegerents upon earth, and thus invested with all the dignity and all the power he thinks fit to put out of his own hands; so they are entrusted by him, by the wisdom and integrity of their government and example, and by the impartiality and severity of their justice, to provide for his own appearance in his great and terrible day; for no doubt God will use much the less severity at the day of judgment, as kings and princes use the authority he hath given them, in the restraining and punishing of vice and wickedness before that day. ' What manner of man the ruler of a city is, such are all they that dwell therein,' says the son of Sylach. It is so much more in a kingdom; the king's living law, his example, and his dead laws enlivened by his spirit and vigilance, and executed with his severity, bring virtue into reputation, and put vice out of countenance; in a short time expel and eradicate all crying and confounding wickedness out of a nation, or at least drive it into corners, make it lurk in the dark, and not dare to shew its face, which is a great allaying of its venom. Sin may propagate itself in secret places, and sinners may disguise themselves, and do the more harm, scatter their poison the more successfully abroad, by their not being known; but there will be no proud and presumptuous sinners, none that will lift their horn on high, who will own, and profess, and justify the sins they act. The courage and virtue of kings will level those high persons to their low crimes; and make the one as much contemned as the other is hated; they will never appear in court, never in offices, and if it be without honour, it will quickly be without life. It is not the fertile nature of vice that makes it spread, but the sunshine in which it is planted, the countenance that is given to it that gives it power to do more mischief; if it doth not flourish by others, it will die of itself. ' Take away the wicked from before the king, and his throne shall be established in righteousness.' If princes would industriously and majestically suppress haughty

and imperious transgressors, suffer none of them to come into their presence, their inferior servants, who are entrusted by them in the execution of their laws, would quickly reform or extirpate inferior delinquents, and even sweep the vices out of the nations ; and God would recompence those monarchs for the service they do him in providing so well for their own security, by establishing them so firmly that they should never be shaken : when other monarchies and empires shall be dissolved by the injustice, luxury, and impiety that covers their land ; the pillars of their government shall be borne up, there shall be no sinking in strength or reputation, they shall live gloriously and triumphantly, die contentedly and cheerfully, and be succeeded by those of their own race, and their subjects shall lament their loss, and reverence their memories, not only as the authors of their prosperity, but even as the means of their salvation.

‘ If it be then so much in the power of monarchs to reform and renovate their subjects, to establish their own security and greatness, and to do God himself so great and so acceptable service, it would be very well worth their considering, what account they shall be able to make for themselves, if they neglect to perform this work which was so easy for them to do ; and how melancholy soever the serious reflection in general proves, to reflect whether that superiority they have enjoyed over others, and their exemptions from other jurisdictions and inquisitions, doth not make them the more liable to the rigor of the last tribunal ; whether the croud and multitude of sinners which must attend the judgment of that dismal day, is not like to be imputed to their negligence and remissness at least, if not to their wickednes and example ; and then their superiority hath been purchased at too dear a price, when it shall be continued only in a superiority of punishment and misery above what their vassals, betrayed by their not having done their duty, shall be exercised with ; now their ambition is at an end, and they are ashamed and grieved that they ever suffered themselves to be transported with it. Their high condition shall still be preserved to them, in a height of torment, and lamentation, and all those preferences which are reserved till that day, for the most signal and glorious offenders. They shall be tried and judged in the same method, and by the same rules, as have been practised by them in their own courts.’ Vol. ii. p. 67.

From this quotation it appears, that, though the earl was a determined enemy to democracy, he was not such a slave to royalty, as to support

‘ The right divine of kings to govern wrong ;’
a doctrine which, notwithstanding its extravagant absurdity, still meets with advocates among the votaries of folly and prejudice.

The

The Spleen; and other Poems, by Matthew Green. With a prefatory Essay, by J. Aikin, M. D. Small 8vo. 5s. Boards. Cadell and Davies. 1796.

OF all the minor poets there is not perhaps any who abounds more in original sentiment and the beauties of figurative expression, than Mr. Green. Two circumstances have, however, prevented his works from attaining any great degree of popularity,—a degree of obscurity which makes some thought in the reader necessary to relish their beauties,—and the want of bulk, which has likewise been the reason that they have not been presented to the public separately, nor with those typographical advantages which, in this age particularly, are requisite to catch the eye and allure the fancy. The latter objection is obviated by the elegant edition, ornamented with designs by Stothard, which has now made its appearance, and the former by the prefatory Essay prefixed to it by Dr. Aikin, whose critical taste and well informed judgment have lately been employed in similar illustrations of Armstrong and Somerville. The following is the general character given by Dr. Aikin of his author—

‘ The writer before us was neither by education nor situation in life qualified to attain skill in those constituent parts of poetical composition upon which much of its elegance and beauty depends. He had not, like a Gray or a Collins, his mind early fraught with all the stores of classic literature; nor could he devote months and years of learned leisure to the exquisite charms of versification or the refined ornaments of diction. He was a man of business, who had only the intervals of his regular employment to improve his mind by reading and reflection; and his poems appear to have been truly no more than hasty effusions for the amusement of himself and his particular friends. Numbers of works thus produced are born and die in the circle of every year; and it is only by the stamp of real genius that these have been preserved from a similar fate. But nature had bestowed on the author a strong and quick conception, and a wonderful power of bringing together remote ideas so as to produce the most novel and striking effects. No man ever thought more copiously or with more originality; no man ever less fell into the beaten track of common-place ideas and expressions. That cant of poetical phraseology, which is the only resource of an ordinary writer, and which those of a superior class find it difficult to avoid, is scarcely any where to be met with in him. He has no hackneyed combinations of substantives and epithets; none of the tropes and figures of a school-boy’s *Gradus*. Often negligent, sometimes inaccurate, and not unfrequently prosaic, he redeems his defects by a rapid variety of beauties and brilliancies all his own, and affords more food to the understanding or imagination in a line or a couplet,

couplet, than common writers in half a page. In short, if in point of versification, regularity, and correctness, his place is scarcely assignable among the poets; in the rarer qualities of variety and vigour of sentiment, and novelty and liveliness of imagery, it would not be easy to find any, in modern times at least, who has a right to rank above him.' P. v.

The essayist then enters into a particular critique of the several poems, of which the *Spleen* is in every view the most important. Of the smaller ones, those most noticed are the poem on *Barclay's Apology for the Quakers*, and the *Grotto*. In the former, the lines—

‘ For so divine and pure a guest,
The emptiest rooms are furnished best,’

could not, Dr. Aikin thinks, be intended as a sarcasm, from the general air of the passage, though it is capable of such an interpretation. The *Grotto*, though its separate beauties are pointed out by the hand of taste, is certainly, from the total want of plan, an uninteresting piece on the whole. From some of the lines, Dr. Aikin takes occasion to observe, that—

‘ Were we inclined to moralize on the occasion, it might be suggested, that this disposition to indulge in gloomy and terrific imaginations has been too much encouraged by some late works of fiction, which have delighted in painting with all the strength of pencil—

‘ _____ in antique hall
The moonlight monsters on the wall,
And shadowy spectres darkly pass
Trailing their fables on the grass.’ P. xxvii.

We hope this publication will contribute to place the author of the *Spleen* in his just rank among our poets.

A Tour to the Isle of Wight, illustrated with Eighty Views, drawn and engraved in Aqua Tinta. By Charles Tomkins. 2 Vols. Royal 8vo. 3l. 3s. Boards. Large Paper 5l. 5s. Kearsley. 1796.

THE picturesque scenes of the Isle of Wight have long employed the pen of the traveller, and the pencil of the artist; but, if we may judge from the contents of these volumes, the opportunities of exercising the curiosity of the one and the taste of the other, are as yet by no means exhausted. The work includes, besides a map of the island, eighty plates, the subjects of which are, with a very few exceptions, well chosen, and the execution equally spirited and delicate. Out of so considerable a number entitled to these commendations, it may seem invidious to employ any severity of animadversion

sion on the few that appear to us exceptionable: we shall nevertheless briefly mention our objections. The three plates representing the tomb-stone at Carisbrooke, the coffin of king Charles's second daughter, and the ancient monkish monument, might very well have been spared, especially the latter, which is peculiarly uninteresting. The antique chest at Shanklin, is in a similar predicament. The fore-ground of the plate entitled 'Freshwater,' and the figures upon it, betray marks of hasty execution, of which indeed the natural arch of rock on the right also partakes. The view of the 'Medina River,' and that of the 'Entrance to Freshwater Cave,' though beautiful in many respects, are less spirited than the rest; the view of Fairlee is rather *sombre*; and in the plates of 'Barnsley Wood,' and the 'Entrance into Newport,' the eye is offended by an irregular distribution of the lights.

The letter-press exhibits a specimen of beautiful typography. In the Preface we are told—

'It was not the original intention of the author to have given any more than a short account of each of the views, which he presented to the public; but finding, that though there were several histories of the island, some of them were become scarce, and none contained any direction by which the traveller could guide his steps, in search of the many beautiful situations abounding in the island, he was induced to change his purpose, and after giving the best historical account, which he could select, for the narrow limits of his work, and adding some particulars not mentioned by former writers, he has subjoined a complete description of the country, by which the reader may have an opportunity of going through the island, without missing any object that is worthy of his attention.' p. v.

As this part of Mr. Tomkins's plan is to be regarded rather as a secondary object, we are not disappointed to find that the historical matter included in it aims chiefly at illustrations. He presents us, however, with some few subjects that cannot fail to interest the antiquarian, and many that may be of singular value to those who visit the island for mere amusement.

MONTHLY CATALOGUE.

POLITICAL.

An Essay on the Causes and Vicissitudes of the French Revolution, including a Vindication of General La Fayette's Character. Translated from the French by a Citizen of France. 8vo. ls. 6d. Debrett. 1797.

THE first object of this writer is to prove that the French revolution was not the work of La Fayette, or of the popular party in France; but that, on the contrary, it arose naturally and necessarily

necessarily from the oppressions of the government, and from the *ruin of the finances* by the wanton and mischievous wars in which the ambition of its rulers had involved it. That this is, in our opinion, a true statement, we have long since intimated to our readers. Previous to the revolution, our author represents the higher classes, and particularly the courtiers, as depraved beyond the common standard of profligacy ; and the lower orders, the mere populace, as ignorant, brutal, and debased. Information, spirit, and independence, were almost exclusively confined to the intermediate orders, to the secondary nobility, who were kept from the seat of favour and depravity, by a taste for retirement and domestic enjoyment, and to that numerous and respectable body called the *haut tiers état*, which of itself supplied more than three-fourths of the magistracy and clergy. La Fayette, it appears, chiefly owed his reputation to the part which he had taken in the American war, which was a circumstance that powerfully induced the people of France to inquire into the principles of government.

The project of the *cour plénière* excited a general clamour of indignation through the kingdom ; and the assembly of the notables led even the higher orders to speculate upon the government. In calling the states-general, either from the necessity of the times or an oversight of the court, the interval before the elections was too short to leave room for intrigues ; and consequently the electors, unprejudiced and unmoved by any motives but their country's welfare, gave their suffrages in general to able and respectable men.

The events of the 5th of October 1789 are charged by this author to two causes,—the intrigues of the courtiers, who (he asserts) had actually formed a plot for conveying the king to some distant part,—and the infamous design of the Orleans faction, who wished to take advantage of the ferment in the public mind, which these reports occasioned, to enable their emissaries to *assassinate* the whole of the royal family, which was the immediate object of the banditti who first proceeded to Versailles. This design was frustrated by the arrival of La Fayette and the Parisian militia ; ‘ and this crisis would have ended without a drop of blood being shed, had not the court refused to entrust La Fayette with the interior guard of the *palace*, during the night of the 5th of October.’ This is a new fact, and certainly places the character of La Fayette in a higher light than it even stood before. It was in consequence of this that La Fayette insisted on the duke of Orleans quitting the country.

The formation of the Jacobin club our author ascribes wholly to the intrigues of the Orleans faction. Many of the real patriots, he asserts, were originally induced, under false pretences, to have their names inscribed on the list : but though some of them remained, even after the designs of the incendiaries were manifest, in the hope of resisting the chief disorganisers, it was in vain ; and they were soon overpowered and expelled ; Men were sacrificed by the Jacobins,

Jacobins, not merely to party animosity, but to individual enmity and revenge.

Our author blames the conduct of the constituent assembly in some instances, and particularly in 'yielding to those unfortunate ecclesiastical regulations which proved the source of so many disturbances ;' but on the whole he thinks they acted for the good of their country. One of the most unfortunate measures was electing Pethion mayor of Paris, who, according to this author, was privy and consenting to the murder of Mandat on the 9th of August, to prevent his executing the order for the defence of the Tuilleries, which Pethion himself had given. Our author very clearly proves, that, whatever might have been the intentions of the king, he could not, with the limited powers which the constitution had vested in him, effect any thing hostile to liberty ; consequently the insurrection on the 10th of August was wanton and wicked. 'To sum up' (says our author) 'the consequences attending the 10th of August, it was the source of all public misfortunes, without being productive of any good.' We disapprove as heartily as he does of this horrid tragedy ; yet, as mere spectators of political transactions, we may be allowed to hint a doubt,—whether, if the monarchical constitution had remained, the French would have displayed that wonderful energy which they have done against their foreign assailants.

The remainder of the pamphlet consists of a very full, and we may add, a satisfactory defence of La Fayette. The author is evidently a man of moderate and rational principles, attached to the monarchical constitution of 1789, but a sincere friend to liberty ; and the pamphlet is, on the whole, an important and interesting publication.

Ambo ; the King and the Country : or the Danger of French Invasion repelled by British Union. A Letter addressed to all true Anti-gallicans. With a comparative View of the Population of Great Britain and France. 8vo. 1s. 6d. Clarke. 1796.

From the title of this pamphlet we were led to expect an answer to Mr. O'Bryen's *Utrum Horum* ; but the author, without descending to answer that gentleman's positions, pursues his own track quietly and peaceably, endeavouring to persuade the ministry and the opposition to agree upon a truce, until a peace can be obtained with our public enemies. This does not seem founded upon the opinion that war is so easy a matter as not to require the correcting aid of opposition in conducting it : quite the contrary ; he thinks it a very troublesome business, and therefore would not have the minister disturbed either by the opposition, or by his own colleagues, in the course of his management. His opinion of the abilities of the present minister may therefore be thought to be very great ; but from the whole tenour of the pamphlet, we are persuaded that he would think as favourably of any other *present* minister ; the accidental

mental possession of power being with him a sufficient claim to the support of all ranks and of all parties. Who this sapient adviser is, we really have not the honour to know. From his style he does not appear to have been used to writing; and from his matter it is not probable that he is often guilty of thinking. A more lame and impotent defence of an absurd argument (if it deserves the name) we have seldom met with. On recollection, however, we deem it not improbable that he may have taken a lesson in one of our new schools of political logic; ex. gr. 'I do not pretend to say the French will certainly come; on the contrary, I have asserted they will not, unless they are *mad*: but they *are mad*: they therefore may come!' Had he delayed the publication of his pamphlet a little longer, he might have graced this proposition with a Q. E. D.

A Letter to his Grace the Duke of Portland, being a Defence of the Conduct of his Majesty's Ministers, in sending an Ambassador to treat for Peace with the French Directory, against the Attack made upon that Measure by the Right Hon. Edmund Burke; and an Endeavour to prove that the permanent Establishment of the French Republic is compatible with the Safety of the Religious and Political Systems of Europe. By James Workman, Esq. of the Middle Temple. 8vo. 2s. 6d. Owen. 1797.

The rêveries of Mr. Burke on the subject of the former part of this pamphlet, did not deserve so respectable an opposer. There is no doubt with rational people of the propriety of a negotiation for peace with the French republic; the great question is,—whether the ministers are not to be severely reprobated for laying down such conditions for the negotiation, as could not be accepted. The second proposition—that the permanent establishment of the French republic is compatible with the safety of the rest of Europe, cannot appear paradoxical, except to Mr. Burke and his adherents, if he has still any left in this kingdom. Yet as there are some judicious remarks on the nature of the present French government, and a striking comparison is drawn between many features in its constitution and our own, the leisure of some of our readers will not be misemployed on this pamphlet; and they will rise from the perusal of it with many of their prejudices corrected.

Rights of Nature, against the Usurpations of Establishments. A Series of Letters to the People, in Reply to the false Principles of Burke. Part the Second. Containing First Principles: or Elements of Natural and Social Rights. The Origin, and Distribution of Property. And—The Feudal System. By John Thelwall. 8vo. 2s. 6d. Symonds. 1796.

However differently men may judge concerning the political principles of Mr. Thelwall, there can be no doubt but that he affords a singular example of a man improving his talents and gaining reputation under considerable disadvantages,

In the first of this course of letters, published two or three months since *, we discovered evident marks of precipitation, though we could not help tracing, at the same time, such instances of ability as entitled it to some praise.

In the former letter Mr. Burke's principles were fully stated, and some of his positions fairly confuted. Much as we admire the talents of Mr. Burke, he undoubtedly has given his adversaries great advantages over him, by grounding his first principles of logic on the maxims of the fifth century; at least his opponents will take this advantage: and even his friends must acknowledge that his premises are too many, and too unconnected, to serve as a basis of just reasoning.

Mr. Thelwall, having contrasted in this letter the principles of Mr. Burke, or the principles, as he terms it, of the Gothic customary, and those of nature, traces them in the next through their respective systems, and illustrates their respective operations upon the condition, the morals, and the happiness of men.

There are several parts of this letter that may be read with advantage by all parties, at this season more particularly, when the situation of the poor is about to be made the subject of public discussion.

Some parts of it, indeed, particularly what relates to agricultural improvements, will not be highly approved, perhaps, by great proprietors. Mr. Thelwall, however, with considerable calmness and moderation, produces some ingenious arguments, and supports them by public facts and respectable authorities.

There are, I know, among the well-meaning advocates of prevailing systems, some who speciously maintain the advantages of accumulation, on the grounds of general expediency: upholding its two-fold operation, in promoting an increased production, and the advancement of knowledge and civilization.

1. Agricultural improvements, it is said, on account of the slow returns of profit, and the great expence with which they are attended, require large capitals. Without these, new lands could not be brought into cultivation, nor could the old be properly improved: labour could not be diminished by those machines and inventions that abound among a nation of capitalists; nor could those innumerable experiments be made, by which the productive powers of the earth are so considerably increased.

It is somewhat extraordinary, I confess, to hear such arguments in a country which boasts (with sufficient foundation) its extensive—I might say, enormous capitals; but in which, nevertheless, a third part of the land actually remains uncultivated; while the wages of the agricultural labourer will not furnish him

* See Crit. Rev. New Arr. Vol. XVIII. p. 336.

with mere bread and cloathing, and the product of the cultivated soil, notwithstanding its vaunted fertility, and the penury of so large a portion of the people, is inadequate to the actual consumption. But in fact, in the discussion of this question, all that has been advanced in favour of the capitalist might safely be admitted, and yet the mischiefs of territorial accumulation be sufficiently demonstrated: for production is not, or at least ought not to be, the sole object of agricultural labour; or, indeed, of any species of industry, in civil society. There is another object, if possible, still more important—General and impartial distribution: and distribution, with respect to the common necessities of life, to be impartial, must be equal: for all have mouths, and all ought to be fed—the labourer who toils, and sweats, and freezes in the field, as much as the capitalist, who furnishes the land to be cultivated, and the stock to be employed in cultivation. It is privilege enough for wealth to monopolize the luxuries of the earth, and decide, with sickly caprice, between pheasant and ortolan—Burgundy and Champagne: in the present state of society, bread and milk, and meat and beer, and those in full abundance, and warm clothing, and a well-covered bed, and a winter's fire, are to be reckoned among the absolute rights of the productive labourer and his family. The indolent and the profligate, alone, should ever taste of penury.

Where this distribution is neglected, increased production is but an insulting mockery, and aggravates the evils it should remove. Civil society, under such circumstances, becomes a grievous yoke; and agricultural science, not a blessing but a curse: for, better is a little that is well distributed, than much that is monopolised and wasted; and small indeed would be the labour, if equally divided, (perhaps not three hours in a day, even under the rudest circumstances of cultivation) that would be necessary to furnish the individual with better subsistence than the labourer now enjoys. The fact is, that, whatever progress may be made, from accumulation, in the invaluable science of agricultural production, the waste and luxury of the proprietor will always more than keep pace with the improvement: and the mass will, accordingly, be depressed and beggared, by that very abundance which themselves produce: a statement which, with respect to this country, in particular, may be clearly demonstrated from the facts contained in “Davis's Case of Labourers in Husbandry,” and the “Representation of the Lords of the Committee of Council on Corn,” quoted in p. 49 of that work. Thence it plainly appears, that the efficient produce (that is to say, the proportion of the production to the consumption) has decreased, to the value of an annual million, during the last thirty years (in which almost all the small farms in the nation have been swallowed up by the vulture-maw of accumulation.) “On an average of nineteen years,” says the representation, “ending in 1765, the corn exported from this country pro-

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duced a clear profit of 651,000l.; but on an average of eighteen years, ending in 1788, we paid to foreigners, for a supply of corn, no less than 291,000l.; making an annual difference to this country of 942,000l.' Since that time the evil has incalculably increased. Hence the growing misery of the poor, and all the dreadful *et cetera* which make the present state of society so truly alarming.' p. 90.

Scarcity of Specie no Ground for Alarm, or British Opulence unimpaired. By Simeon Pope, Author of "A Letter to the Right Honourable, &c. Lord Mayor of the City of London, on the National Debt and Resources, &c. &c." 4to. 2s. Richardson. 1797.

Vapid unmeaning declamation! The little argument mixed with it might be contained in a penny pamphlet; and a great part of that argument is false. What shall we say of a writer, who in his first page ascribes the gloom on the nation to the 'insidious machinations of internal enemies'; and throughout the following pages ascribes the utmost praise to the minister, for that act which is the great ground for general alarm? The unequivocal firmness of the national bank, he tells us, is 'confirmed' by the two houses of parliament; and after this 'legislative assay,' its credit 'is stamped with a property, splendid, intrinsic, and immense.' Now both these propositions may easily be proved to be false.

1st. on the unequivocal firmness of the bank. It used to be a proverb, 'as firm as the bank.' That firmness depended on the conviction in the mind of the speaker, that cash might at any moment be had for a bank-note. This degree of firmness is gone; for a very small quantity of cash is now to be procured by a bank-note. The declaration of all the world cannot give firmness, unless it clearly proves that there is property to satisfy the demands of every creditor, and that this property may be got at by any creditor; but if the property should consist in few certain valuables, and in a large debt from a very powerful person either unable or unwilling to pay it, the confidence of the creditor in the securities is very much weakened. Now the declaration of the two houses points out to a very powerful debtor; and it is this debtor who himself orders that the bank should pay but a small portion of every bill brought to it for payment. Consequently the firmness of the bank is not unequivocal; but, as far as this argument goes, its credit is certainly very much weakened.

2d. The credit of the bank is said to have been 'stamped by the legislative assay with a property splendid, intrinsic, and immense'; and the writer makes no scruple of asserting, that, all debts being paid, the bank is worth fifteen millions. Hear his words, and admire his assurance—

* In illustration of the credit which attaches to solid property, and

and of the public confidence that results from a demonstration of it, let me again refer to the late report of a committee of both houses of parliament, respecting the affairs of the national bank, and whose august testimony hath stamped it with so honourable a proof of affluence and stability. It appeared to these committees, after the most solemn investigation, that the outstanding debts of the bank are about 13,000,000*l.* and the assets and effects of the company above 17,000,000*l.* To this is to be added the company's capital of 11,686,800*l.* which government cannot pay off but at par. Hence it is obvious that the entire property of the bank, after every debt is discharged, amount to near the immense sum of sixteen millions.' P. 14.

Now the fallacy of this statement is certainly not in the committees, but in the writer. The committees declare simply a fact:

Out-standing debts	<i>l.</i> 13,000,000
Assets	17,000,000
Due from government	11,686,800

Now of these assets how much is computed for bank buildings and other property, which, being brought to market, may not produce the sum at which they are estimated? If also, as it is asserted, some part of these assets should consist in a debt due from the minister, the value of that debt, which is hourly depreciating, must be estimated; and as to the capital, estimated at 11,686,800*l.* we say that it is worth no such thing. We are to consider its value at this moment; that is, what will a person now give for 11,686,800*l.* bearing interest at three per cent, and which government cannot pay off but at par? We diminish the sum, according to the present value of money, nearly one half.

Our author goes on—

'With what an honourable wreath does the result of this parliamentary inquiry twine the brows of the bank directors! What a theme of proud exultation, satisfaction and security to every proprietor!' P. 15.

Here we cannot unite our testimony to that of the writer; for we are not yet certain that the bank is solvent as to the public creditor, because we do not know the exact value of the assets; and supposing it to be solvent to the public creditor, the proprietors have no ground for proud exultation; for it does not appear that when the accounts are settled, much will remain to be divided among them. In arguing upon this question, five parties are to be considered, the public creditor, the private creditor or bank proprietor, the bank as a banking-house, the administration or government or nation as a debtor, and other individuals as debtors. Now the bank, as a banking-house, may be solvent; that is, it may pay twenty shillings in the pound to all its creditors, and yet be in a very bad state as a company: for the individual proprietors, to

make good this payment, may lose not only the shares which they have, but great part of their private fortunes. This may be the real state of the bank at this moment, for aught we can tell. If a statute of bankruptcy were taken out against it, and the debt, as it is called, of the nation to it should be so undervalued, that the stocks being now at fifty, this sudden influx of new paper, with other calamities, should depreciate them to thirty, the shares of the bank proprietors would be worth little or nothing; but still the public would not be a loser. The bank should be considered as merely a banking-company; and the fault lies in attributing more consequence to it than it deserves. If the bank becomes bankrupt, more individuals will be put to inconvenience than when a country bank breaks; but the English nation is not to be alarmed by the breaking of any commercial company in the country.

Our author calls the order of council to the bank a salutary order. It is not our business to interfere with matters of state: but the page of history informs us that trade is of a very delicate nature, and that whenever the government of other countries has interfered with it as a party in the profits, or to create a particular influence, the nation has always been a sufferer. A king of England, it is said, extorted money from the Jews by drawing their teeth; he gained a temporary resource, but lost his credit. We hope that no fatal consequences may ensue from the order of council; but of this we are confident, that the utmost wisdom is necessary to ward off such evils as have befallen other nations in similar circumstances; and we do not hesitate to say, that, without this wisdom on the part of the administration, the bank directors, and the monied interest in general, as well as prodigious fortitude and patience on the part of the people, this country has suffered more by the single act of stopping the bank, than by all the expenditures of the present calamitous war.

Remarks on a Letter relative to the late Petitions to Parliament, for the Safety and Preservation of his Majesty's Person, and for the more effectually preventing Seditious Meetings and Assemblies; with compleat Abstracts of the several Clauses contained in each Bill. For the Use of the Public. By Sir Edward Harrington, Knt. Author of an Excursion from Paris to Fontainbleau; a Schizzo on Genius; and Desultory Thoughts on the French Nation, &c. 8vo. 1s. 6d. Longman. 1796.

We must refer our readers to Crit. Rev. Vol. XII. p. 342, New Arr. for our account of this author's *Desultory Thoughts*, &c. It is impossible for us to speak in different terms of the present piece of patch-work. Within the space of forty-three pages, we have upwards of forty-five quotations from Shakspeare, as devoid of order, connection, or application, as those which decorated the former effusion. His facility in quoting from Shakspeare, however, entitles

entitles him to some credit as a man of mere memory:—nay more—he has learned to quibble from that great writer.

‘ Members of parliament, in opposition, must be in the very last state of desperation, to join in any of the measures of these people, against the administration of affairs; but, indeed, with respect to the political principles of these gentlemen, I believe, that if the administration were composed of angels, or ministers of grace, they would revolt against them, on the *angelical* principles of enjoying some of the *angels themselves!*’ P. 27.

Sir Edward is a firm believer in the good effects of the treason and sedition bills, and more than hints that we have yet *rather too much liberty*. From the spirit of his pamphlet, we may infer that this would not be the case, if he were appointed dictator of the country, or even filled the place of one of the ministerial *angels*.

Historical Epochs of the French Revolution, translated from the French of H. Goudemetz, a French Clergyman Emigrant in England. Dedicated, by Permission, to his Royal Highness the Duke of York, by the Rev. Dr. Randolph. To which is subjoined, with considerable Additions, the third Edition of the Judgment and Execution of Louis XVI. King of France; with a List of the Members of the National Convention, who voted for and against his Death; and the Names of many of the most considerable Sufferers in the Course of the French Revolution, distinguished according to their Principles. 8vo. 4s. Boards. Dilly. 1796.

This work will be useful to those who wish to refresh their memories with a review of the various events of the French revolution. For that purpose it appears to be sufficiently accurate, and devoid of prejudice. A different arrangement, however, would have answered better for consultation, and would at the same time have constituted a general index to all historical accounts of the revolution. We recommend such an arrangement to the editor. The lists at the end of the ‘ Judgment and Execution of Louis,’ are very valuable.

A Letter to the Lord Marquis of Buckingham, Knight of the most Noble Order of the Garter, &c. &c. &c. chiefly on the Subject of the numerous Emigrant French Priests, and others of the Church of Rome, resident and maintained in England at the Public Expence; and on the Spirit and Principles of that Church Sacred and Political. By a Layman. 8vo. 1s. 6d. Owen. 1796.

The cry of ‘ No Popery’ has been dormant since the memorable riots in June 1780, as if the protestant mob had burnt out all dread and suspicion. It is now revived, however, by a gentleman whose elegance of style, at least, distinguishes him from the common race of pamphlet-writers, and who, from having studied the subject with attention, has risen to no inconsiderable portion of

zeal in his endeavours to avert the revival of popery in these kingdoms. He suspects that this may be effected by the numerous emigrant priests who are now sharing liberally of the national bounty; and he advances some facts to prove that this is their design: but he argues more in point from the unextinguished spirit of proselytism which their conduct evinces. How far he is justified in throwing suspicion on the character of the bishop of St. Pol de Leon, and how far his arguments are consistent with the liberal spirit of the times, we shall not at present inquire. He has, however, spoken his fears with great freedom, and calls with energy on the leading men, both of church and state, to avert the impending evil. The establishment of schools of education among the emigrants, into which the *English* poor are received, is certainly a violation of the laws, and an object worthy of the attention of government; but we confess ourselves inclined to doubt the fact. In other respects, the hints our author throws out, ought perhaps to meet with some consideration. He treats the subject as in every point distinct from the causes or objects of the war, and steers clear of all political bias, or any allusion, unless very distant, to political controversy. He distrusts the *papists*, and argues for the restrictions which have been lately removed from them.

The Trial of Mr. T. S. Gillett, formerly Merchant, of Bourdeaux, charged with going to France without a Passport, contrary to the third Article of the Traitorous Correspondence Act; with his Address to the Public, in Justification of his Conduct. 8vo. 1s. Jordan. 1796.

Mr. Gillett, it appears, had a passport to go to France: but the time of it being supposed to be expired, and he being refused another, he presumed to make use of the one he had formerly obtained. This constituted his crime, if it may be so called; and nothing worse appeared upon his trial,—if a ceremony of the kind given here deserves that name. For this he was sentenced to two months' imprisonment. His treatment, both before and after his arrest, he complains of, as highly disgraceful to the parties concerned; and he makes this last appeal to the public as an impartial judge. We can only repeat his own words: ‘It is the privilege of the injured to complain, but complaint will have little avail against the weight of authority.’

The Call of the House, or a New Way to get into Place; in which the Beauties of French Composition and Elocution are critically discussed, and fraternally addressed, (as Models of Imitation) to the Members of Opposition, in the House of Commons. By Scriblerus Republicanus. 8vo. 1s. 6d. Owen. 1796.

This author, if not the heir of all the wit and spirit of Martinus Scriblerus, possesses at least such a portion as marks him one of the family.

family. He divides the beauties of French composition and elocution into three classes; 1. The concise and nervous; 2. The copious and sweet; 3. The vehement and sublime: and, truth to say, he has not been unsuccessful in supplying these classes from the speeches of the orators, and the letters of the French commissioners. We shall select some specimens for the amusement of our readers—

The CONCISE and NERVOUS.

‘I accept your mission, and promise to bring the tyrant of Spain to your bar.’ *Gaston.*

‘We would not take any prisoners, till we were tired with killing.’ *La Coste and Beaudot, commissioners.*

‘I am setting out for Bâvai, for which I will order soupe maigre.’ *Dumont.*

‘Damn you, scoundrels!’ *Herbert.*

‘Our horses are killed with fatigue, and we are physically exhausted, but mentally invigorated—I am going to mount my horse—Adieu.’ *Berthier.*

‘Victory!—Damnation! I am in a hurry!’ *Carrier.*

The VEHEMENT and SUBLIME.

‘Let Nantes be quiet—I will go to hell to exterminate the enemies of my country.’ *Merlin of Thionville.*

‘Who can direct a thunder-storm?—Well; such is the revolution—Its flights must not be checked.—Far be it from us to have an idea of moderation.’ *Collot D'Herbois.*

‘The enemy are almost surrounded—it only remains for them to drink up the Rhine, or pass it.’ *Delcambe.*

‘Citizen president, the French armies—do not give me time to draw my breath.’ *Barrere.*

‘Let the treacherous and ferocious Britons be assailed from every side, let the whole republic form one volcano, launching upon them its devouring lava, and the infamous island, which gave these execrable monsters birth, be swallowed up by the surrounding seas.’ *Fouche.*

An Inquiry into the Causes of Insolvencies in Retail Businesses, with Hints for their Prevention; and the Plan of a Fund for the Relief of Decayed Tradesmen, their Widows, Children, or Orphans.
By John Gell, of Lewes. 8vo. 1s. Rickman. 1796.

The plan recommended here for the relief of decayed tradesmen is republished from a tract entitled ‘An Address to the Manufacturers and Traders of Great-Britain,’ printed in 1787. The remarks of Mr. Gell are in general sensible and apposite. If he has not wholly reached the source of our increasing bankruptcies, he has made considerable advances by tracing them to a spirit of monopoly, and some defects in our laws. He ought to observe, however, that his plan is a *cure* for the disorder, but not a *preventative*, which would be the more desirable contribution to our national welfare.

P. O. E. T. I C A. L.

Tales Sentimental, Clerical, and Miscellaneous, with Gravities and Levities, for the Use of the Ladies. By Isaac Mirror, Esq. of the Middle Temple, Author of *Mensa Regum*, with its *Dessert*, &c. &c. 12mo. Owen. 1796.

Mr. Isaac Mirror seems to have a very high opinion of his own abilities to divert the public; we sincerely wish we could concur with him in this idea; but we must confess we have met in these tales with much of *levity*, little of *gravity*, a great deal of *trash*, not a ray of *poetry*, and a very slight sprinkling of wit and *humour*. The dedicating them to the ladies is an unprovoked insult upon the sex, since they are totally devoid of that elegance which might be supposed to render them agreeable to women; and particularly, since much of the *humour*, if *humour* it be, that he exhibits, is drawn from the turbid fountain of impure ideas and indecent allusion.—The author is evidently of the school of Peter Pindar; but as Peter's chief merit consists in originality, his mode of writing is not a proper object of imitation.

As Isaac Mirror intimates his design of publishing another volume, we would remind him that laughing, as some author says, is a more serious thing than many men are aware of. All those productions of wit which have stood the test of criticism, have been the offspring of judgment, taste, and learning, no less than of an original vein of *pleasantry*. That our readers may judge whether we have properly appreciated the merits of this writer, we shall subjoin the following specimen—

‘THE DYING PENITENT.

“ Thus, holy sir ! averting evil,
You think 'tis fair to cheat the devil.”

“ Cheat him ?—Aye, cheat him well, or sick ;
Thus many a pious heretic
Has cogg'd the die at last, and chous'd old Nick.
Thus—hold !—we'll give e'en him his due :
How stands th' account 'twixt him and you ?”

The sick man, to the virgin beck'ning ;
Exclaim'd—“ Ah ! sir, a long, long reck'ning
At sight of that dear form occurs.”

“ Out with it.”—“ Hold, proud shame demurs ;
We'll lump the matter, by your leave :
Alas ! how do I moan ! how grieve !
And feel regret ! and sigh and pine

Wallowing in sinful mire just like a hog !

Ah ! sir—that whole, whole catalogue
Is fairly—fouly say we, mine.”

“ Heigh !—sixth commandment ;—seventh, and all ?
Well—none can rise unless they fall.

‘Tis

'Tis odd, I'll own, that at your years!"—
" Ah! sir, dispel these darkling fears.
Swear by the beard of holy pope,
That, after all, I'm not beyond all hope."

" Beyond all hope!—no!—let me see;
One way there is, secure and snug
To doff vile sin's polluted rug."

" What is 't?—oh! let me find that road!
But first relieve my inward load."

" Soft—fair and soft!—the learn'd agree,
That when the souls we dearly love
Insure a pass-port thro' the gate above,
They oil the lock, and we produce the key.

Your fortune, sir?"—" From mortgage clear,
'Tis twice ten thousand pounds a year!"
" So much!—Kind sir!—good sir! 'tis well—
Remove all doubt, dry up each tear,
Defy the thousand pow'rs of hell."

" How, sir, defy them?—think—my sins!"

— " Those end where penitence begins:
Our convent's poor, read, sir, oh read!
I mean, sir, sign this act and deed:
By this one act, well sign'd and seal'd,
The joys above shall be reveal'd;
That done, no more,—to heav'n you go,
Straight as an arrow from a bow."

Ah! sir, my sins!"—" No more of that—
Were they, sir, blacker than your hat,

And cluster'd up like nuts in autumn;

This act, this deed informs you how

Your conscience may be white as snow;

Clear as a fountain to the bottom.

Your sins!—mere trifles!"—" Sir, we'll then abate;
Should trifles be redeem'd at such a rate?"

" Trifles?—I mean—yes, trifles let me say,

Compar'd with that redeeming way.

Sign—sign and seal; for nothing short

Of that can clear you out of court.

Haste—take this pen—for, death I see

(Shake not thy lockless pate at me!)

Sign"—Here the sick man gave a groan;

" Much as I wish, sir, to atone

For frailties past:

Yet Tom my boy—demands my care;

You would not see my son and heir

In rags, on mis'ry cast?"

" You tire me out—sir—Tom—od' rabbit!

For Tom, e'en let him take the habit;

That

That done—this sign'd, I mean, I pledge my troth,
 In heav'n to hold good quarters for you both :
 Nay, stake this snuff-box 'gainst yon massy bowl :" —Here whin'd this sample for all dying quakers,
 " Done!—and, while you secure the soul,
 Tom shall secure the acres." p. 119.

We dare not offer at any criticism, as the author seems very sore from some discipline of this kind, bestowed by a brother reviewer on some former publication.

Poems on the Death of Priscilla Farmer, by her Grandson Charles Lloyd. Quarto. 3s. 6d. Phillips. 1796.

This tribute of respect to the memory of a worthy departed friend discovers a mind of a superior cast, and a heart susceptible of the most virtuous affections. As poetry, the images are for the most part natural; the versification is harmonious, and we throughout find much to admire, and little to censure.

We subjoin the two following sonnets, as specimens of the author's talents—

‘ My pleasant home ! where erst when sad and faint
 I sought maternal friendship's sheltering arms,
 My pleasant home ! where is the rev'renc'd saint
 Whose presence gave thee thy peculiar charms ?
 Ah me ! when slow th' accustom'd doors unfold,
 No more her looks affectionate and mild
 Beam on my burthen'd heart ! O, still and cold
 The cherish'd spot where welcome sat and smil'd !
 My spirit pines not nursing fancied ill ;
 'Tis not the fev'rish and romantic tie
 Which now I weep disfever'd ; not a form
 That woke brief passion's desultory thrill :
 I mourn the cherisher of infancy !
 The dear protectress from life's morning storm ! ’ p. 7.

‘ Oh, I have told thee every secret care !
 And crept to thee when pale with sickliness !
 Thou did'st provide my morrow's simple fare,
 And with meek love my elfin wrongs redress'd.
 My grandmother ! when pondering all alone
 Fain would I list thy footstep ! but my call
 Thou dost not hear ; nor mark the tears that fall
 From my dim eyes ! No, thou art dead and gone !
 How can I think that thou didst mildly spread
 Thy feeble arms, and clasp me o'er and o'er
 Ere infant gratitude one tear could shed ?
 How think of thee, to whom its little store
 Said T. My

My bosom owes, nor tempted by despair
Mix busy anguish with imperfect prayer!" p. 8.

Subjoined to these effusions is a very fine poem, entitled the *Grandam*, by Mr. Charles Lamb of the India-house.

L A W.

A Treatise of Equity. With the Addition of Marginal References and Notes: by John Fonblanque, Esq. Barrister at Law. 2 Vols. 8vo. 19s. Boards. Butterworth.

There is no department of learning which has not been greatly enriched by the labour of commentators: and this species of elucidation forms a very conspicuous and valuable part of the legal science. The editor of the present work has republished an anonymous treatise of a few pages, with notes, by which the publication is extended to the bulk of two volumes. There is, however, no occasion to regret this circumstance; for Mr. Fonblanque's annotations and references will be found a correct and useful collection of remarks and authorities, on a very extensive and important branch of our jurisprudence.

RELIGIOUS.

Exercises of Piety. For the Use of enlightened and virtuous Christians. By G. Z. Zollikofre, Pastor of the Reformed Church at Leipzig. Translated from the French Edition, by James Manning, Pastor of the United Congregations of Dissenters in Exeter. 8vo. 3s. Johnson. 1796.

These exercises of piety form only a small part of the original work, which consisted of two volumes. Mr. Manning, however, has been judicious in his selection; and though the English reader may regret that the present volume should come to him through the medium of a French translation, yet we must observe, that the work, in its present state, reads very smoothly, and is remarkably free from Gallicisms.

Those who are acquainted with the writings of Zollikofre, those who have admired the richness of his fancy, his warm, but rational devotion, and his lively energetic style, in defending the great interests of revealed religion, will wish that Mr. Manning had given the entire work to the English public.

The subjects of these exercises are interesting and important. They are as follow—

' The Existence of God—Providence—Faith in Jesus Christ—The Immortality of the Soul—Love to God—Love to Jesus Christ—Love to Mankind—Love of Labour—The safest Rule in the Conduct of Life—Exercises of Piety suited to the different Relations in Domestic and Civil Society—Married Persons—Parents—Children.

—Childhood—Youth—Manhood—Old Age—On Man as a Subject in Society—The Rich Man—The Poor Man—A Person confined by Sickness—The Death of Friends.'

A warm vein of genuine piety runs through the whole of this little volume; and, what is extremely rare, the rich and varied ornaments of a brilliant imagination are occasionally blended with the soundest argumentation. The following short extract may serve as a specimen, the conclusion of which we think beautiful and sublime—

‘ And where is the first, supreme intelligence, the father of spirits, who hath created me, and all other thinking and reasonable creatures? For I have not always thought. I have existed but a short time, and am equally ignorant how I think, and how I began to think. I am sensible it is not in myself that I must seek for the true cause of my existence. It is not to the immediate authors I am indebted for it. They know not how I exist, and the cause of their own existence is no more in themselves than mine is in me. Every thing informs me also, that my intelligent nature cannot be the work of chance, the effect of the sensible objects which surround me, or of the gross materials to which I am united. The order, the connection, and the harmony which prevail in my thoughts, will not suffer me to believe it. I cannot but observe, that my mind is of a much nobler origin, and is of a nature far superior to the body which serves for its covering. I perceive that my soul is the work of a being superior to all those which I see around me—that it proceeds from an immaterial, intelligent principle, by whom it lives and thinks, and to whom it is most intimately related,

‘ To believe that there is a first, eternal cause of all things, an intelligence supreme and perfect, is to admit a truth, the conviction of which is necessary to relieve and tranquillize my heart; and the clearer my ideas on this subject, and the more attention I pay to what passes within and without me, the more clearly I hear the voice of nature, which announces to me a deity.

‘ O thou being of beings, infinite, eternal, heaven and earth proclaim thy existence!—every leaf, every plant, every tree, every insect, every worm that crawleth on the ground, every living and rational creature speaks of thee. Every thing that exists and thinks celebrates thy praise. I behold thee in the brightness of the firmament—in the mild light which surrounds, and in the vital heat which pervades all animate beings! It is thee I hear in the soft murmurs of the air, in the salutary blowing of the winds, in the rustling noise of the leaves, in the melodious song of birds, in the intelligible language of men, in the roaring waves of the sea, and in the thundering voice of the tempest. It is thee whom I perceive in the impressions which external objects make upon me, and in the pleasing, and sometimes rapturous feelings which arise from the knowledge

knowledge of truth, the practice of virtue, and the expectation of a happy futurity.' P. 17.

An Essay on the Folly of Scepticism; the Absurdity of Dogmatizing on Religious Subjects; and the proper Medium to be observed between these two Extremes. By W. L. Brown, D. D. &c. &c. 8vo. 3s. Sewed. Crosby. 1796.

To consider without ever coming to a determination, to determine without ever considering, are the opposite extremes, into which, from various causes, men are liable to fall: and few can keep that middle path which leads directly to the temple of truth. Our author attacks frequently with great justice both parties; but he too often lets his essay run into declamation; and so averse is he from scepticism, that he seems likely to narrow the bounds of rational enquiry. He does not also seem to act with exact impartiality, when he attributes so many of our errors to the church of Rome, not recollecting, perhaps, that the church of Scotland is far from being free herself from similar imputations. Indeed, a writer who takes up a subject like the present, has a wide field before him; and instead of dealing so much in generals, he would do wisely if he particularised a little more the failings of all parties.

Scepticism is referred to a Grecian original; but surely it takes its rise in the nature of man. We ought all to be sceptics, if we mean to be rational beings: and there is a time when it is equally right to be dogmatical. To be open to evidence, to lay no restraints upon others, to be firm when our opinions are well formed, these, with a few other things pointed out by our author, will keep us from falling into either error now generally understood under the terms of scepticism and dogmatism; and if we did not see any deep traits of thought in the work before us, our readers will receive the same pleasure with ourselves from the following extract on toleration—

'Indeed, I am convinced, that Christianity will never appear in its native lustre, till the most perfect, unequivocal toleration be every where established; because this will allow religion to exert its native energy, enjoy the same advantage with every other science, and, by means of free inquiry, extracting fresh light and evidence, bring it nearer and nearer to the pure standard of divine truth. Toleration, when properly understood, maintains the purity of faith and practice. It exhibits charity and forbearance, the most lovely of christian virtues, and the compendium of them all. It banishes dissimulation and hypocrisy, which, though the bane of religion, have, by a strange fatality, lurked often under her cloke. It implies the firmest adherence to the words of sound doctrine as received from heaven: for, in the first place, it supposes we are thoroughly convinced of the truth of our opinions, since we fear not to submit them to the freest scrutiny; and, secondly, that we are

are firmly attached to them, because to bear with others necessarily involves a difference from them ; for, if we are indifferent, there is on our part no toleration.

A tolerant spirit is, thus, the greatest bar both to dogmatism and scepticism ; attaching us, on the one hand, to what we deem pure religion, and, on the other, preventing us from imposing arbitrarily upon others our own tenets.' P. 181.

Θεανθρωπος της Καινης Διαθηκης or, an Appeal to the New Testament, in Proof of the Divinity of the Son of God. By Charles Hawtrey, M. A. Vicar of Bampton, Oxfordshire. 8vo. 3s. 6d. Sewed. Rivingtons.

In publishing the present Appeal, our author informs us that he was influenced by the laudable desire of reconciling, if possible, the jarring and discordant opinions of Christians, that they may all unite and think one and the same thing, concerning the person of him, to whom they must owe their salvation.

' In the New Testament,' he continues, ' it is a most certain truth, that the term Θεος is repeatedly and decidedly applied to Jesus Christ ; and, therefore, according to the doctrine of the New Testament, he must be what Θεος signifies. It is repeatedly and decidedly also the doctrine of the New Testament, that Jesus Christ is subordinate, acting by delegation, according to the will of the father ; and, therefore, how is this to be reconciled with his being what Θεος signifies ?

' The difficulty here has appeared to be so very great, that various means have been pursued in order to remove it.

' On the one part, it has been boldly affirmed by some, that the term Θεος is never directly applied to Jesus Christ ; and by others of the same party, but with less confidence, that, when it is so applied, it is not in that sense in which it is applied to the father.

' On the other part, it has been urged, that the term Θεος is certainly and directly applied to Jesus Christ, and that he, therefore, is what Θεος signifies ; and that the subordination, delegation, commission, &c. under which he is said to act, is only spoken of him as he is man, but never as he is God and man.

' Are not both these parties liable to be objected to, as pursuing a wrong mode of removing the difficulty ? The former, in order to remove it, denies the divinity ; the latter denies, or explains away, the subordination ; but the New Testament affirms both the divinity and the subordination. The matter, therefore, to be enquired into is, can these, according to the doctrine of the New Testament, be comparable with each other ? Denying, or explaining away either the one or other is not removing the difficulty or answering the question. The question can only be answered by shewing how the

divinity and the subordination, which are affirmed in the New Testament, are compatible with each other.' p. viii.

In endeavouring to reconcile these seeming difficulties, Mr. Hawtrey argues with considerable ability, and brings, in support of his opinion, a respectable stock of learning and biblical criticism, which he manages with ingenuity, in defence of the established doctrines of the church, except that he rejects one point, which some have strenuously insisted on as an article of faith, namely, the eternal filiation of the Son of God.

The discussion of the general subject proceeds with candour and moderation, till the author, towards the end of his pamphlet, touches on the subject of our Saviour and his apostles using the popular language of the Jews occasionally; and there, we think, he betrays something like intemperate warmth and petulance. Besides, had he consulted Lightfoot's *Horæ Hebraicæ*, or even looked into Wetstein's *Greek Testament* (in locis) he would have found it impossible, we think, to vindicate his opinion on this subject, as well as some others that are nearly connected with it.

It would be in vain to attempt to give our readers any just opinion of the present publication by partial extracts; and we are apprehensive that the public has been cloyed of late with the numerous pamphlets, sermons, and volumes, that have issued from the press on the peculiar doctrine of Socinus, or, as it is now called, Unitarianism, and the many able vindications of the orthodox faith. Let it be sufficient, therefore, for us to add, that Mr. Hawtrey may rank as a respectable champion under the banners of the latter, and that his Appeal may be read with considerable advantage by those who may be anxious to acquire information on the subject.

The Eternal Filiation of the Son of God asserted on the Evidence of the Sacred Scriptures, the Consent of the Fathers of the three first Centuries, and the Authority of the Nicene Council. By the Rev. Erodham Hodson, M. A. Fellow of Brasen-Nose College, Oxford. 8vo. 2s. Rivingtons. 1796.

We shall permit the learned and ingenious author of this pamphlet to state the occasion which gave rise to it, in his own words—

‘The following sheets are the result of an examination into the question, “Whether the Filiation of the Son of God was ab aeterni?”—an examination which the author was directed to undertake, as probationary fellow of Brasen-Nose College. For the proofs in favour of the negative side of the question, the author was referred to the *Θεατρών* of Mr. Hawtrey; and whilst he was directed to examine the validity of the arguments there urged by an appeal to the scriptures, the fathers, and the Nicene Council; he at the same time was told, with a liberality of mind which

disdained to drop any expression that could shackle the freedom of inquiry, to compare, to deliberate, and to determine. Nearly in the same state in which the result of his inquiries was originally submitted to the right reverend the principal of Brasen-Nose, it is now submitted to the public. Some few alterations however have been made; some ambitious ornaments, which encumbered the introduction, have been removed, in submission to one, whose judgment always carries with it authority to the author's mind; and, at the suggestion of the same able critic, one or two corrections have been adopted, which the author regrets are not more in number, because they are considerable in value.

‘Should the author's scriptural view of the question be thought too confined, he is ready to allow, that it might have been expanded with advantage. But, as Mr. Hawtrey's appeal to the Nicene Creed had in some measure made an appeal to the earlier fathers necessary, he was particularly directed to collect their opinions, as constituting a species of evidence, less accessible to the generality of readers.

‘He who wishes for more proofs from scripture may find them in a sermon “on the Eternal Generation of the Son of God,” by the bishop of Chester, who, from a comprehensive consideration of the language of the New Testament, has shewn that the idea of an antecedent filiation is interwoven with the very contexture of revelation.

‘As the Θεανθρώπος of Mr. Hawtrey is perpetually quoted in the course of the following examination, it may be proper to apprise the reader, that it is not the general doctrine of that valuable work which is here combated; but only that particular one, which relates to the filiation, and which forms, as it were, an episode in the book. For the rest, if the voice of an unknown individual could be heard amidst the loud applauses of the learned, it should be raised with the most cordial sincerity in commendation of one, who has so ably vindicated the divinity of our Lord.’ p. v.

The doctrine or position which Mr. Hodson professes to controvert, is this: ‘That the second person in the Trinity, though he existed from all eternity, in the capacity of the word of God, yet he only began to be his son, when he became incarnate; that the filiation, in short, consisted, and consisted only, in the incarnation.’ Such is the point at issue between Mr. Hawtrey and Mr. Hodson; and such are the questions which gentlemen and scholars have chosen to agitate, with a view to shew their zeal for the faith, their learning and abilities, at the close of the eighteenth century! Would it not have better suited the mystical days of Duns Scotus and Thomas Aquinas? It cannot be expected that we should enter into any detail of the arguments *pro* or *con*; because, however well we wish to the general interests of Christianity, we trust that we can fill our pages with matter that will prove far more interesting

to the generality of our readers, than by entering into discussions of this nature. Without presuming to determine, therefore, *utrum horum*—which of these combatants ought to be crowned with the wreath of triumph, we shall only observe, that Mr. Hodson, in defence of his position, writes with elegance and animation; he brings into the field of controversy also a considerable stock of learning, that is appropriate to his subject, without any pedantry, or unnecessary parade: and we chearfully add, that though many of our readers may turn away with fastidious nausea from the subject matter in dispute, yet every one must be pleased with the truly candid and liberal spirit which pervades the whole of this publication.

The Gospel Message. A Sermon preached before the University, Nov. 13, 1796. To which are annexed Four Skeletons of Sermons upon the same Text, treated in four different Ways, with a View to illustrate all Mr. Claude's Rules of Composition and Topics of Discourse. By the Rev. Charles Simeon, M. A. &c. The above is intended as an Appendix to Claude's Essay and the Hundred Skeletons before published. 8vo. 1s. Dilly, 1796.

We congratulate Mr. Simeon on his mode of analysing a sermon, which, we doubt not, will in due time lead him to sound knowledge. He will by degrees examine more accurately every position; and he will not, some few years hence, speak so positively, and upon such weak ground, on eternal damnation, as he has done in the skeleton of this discourse—

‘ Damnation on the contrary imports everlasting misery
[The punishment of the wicked is elsewhere said to be eternal—
And the contrast in the text fully expresses its duration—
Our Lord himself puts this point beyond a doubt—]’ p. 16.

We have referred to the place pointed out by Mr. Simeon in Mark ix. 43—48, as proof that the punishment is eternal, and cannot see how a metaphor from the valley of Hinnom, and the entire consumption of the body by a worm, can be a proof in point: and we deny that our Saviour has put the point beyond a doubt by Matt. xxv. 46, the place referred to as a proof, because the meaning of the word *αιωνιος* must first be settled: and no person, we believe, tolerably acquainted with the Greek and Hebrew languages, will allow that *αἰών*, *αἰώνιος*, *עולם*, mean the eternity which Mr. Simeon wishes to establish.

A Sermon, preached at Knaresborough, October 23d, 1796, on Occasion of a Form of Thanksgiving being read for the late abundant Harvest. By the Rev. Samuel Clapham, M. A. 4to. 1s. Robinson. 1796.

Politics—bounty on corn, four hundred and ten thousand
C. R. V. Vol. XIX, March, 1797. B b pounds

pounds—levelling principles—monopoly—proper value of farms—when farmers are to be turned out by their landlords—long leases—rich men to mind what people go to church—these are the chief subjects of the sermon; and in the notes the two famous bills are subjects of encomium. As the sermon is not likely to be read out of the author's neighbourhood, it is unnecessary to point out the extreme impropriety of the topics chosen by this divine, nor the many faults in style and composition, with which they are enforced.

A Sermon, preached at Monkwell-street Meeting-House, October 16th, 1796, on Occasion of the Death of Dr. James Fordyce, formerly Pastor of the Congregation worshipping in that Place, who died at Bath, October 1st, aged 76. By James Lindsay. 8vo. 1s. 6d. Johnson. 1797.

A tribute of respect to the memory of Dr. Fordyce, in which the author has interwoven his own sentiments on establishments, religious bigotry, and liberality, with a firmness and candour that do him honour.

The Call of the Jews. Two Sermons preached at the New Jerusalem Temple, in Red-cross-street, near Cripplegate, London, Oct. 2, 1796=40, wherein is manifested, from the Word, the true Nature and Quality of that People, from their first Origin to our Lord's Advent, and that the Expectation of their Call to accede to the Lord's Church as a peculiar People, or to go again to Jerusalem, is inconsistent both with Reason and Scripture. By Manoah Sibly, N. H. S. 8vo. 1s. Baynes.

Upon the principles of the New-Jerusalem church, the preacher shows clearly that the Jews will not be again recalled; and of course all the passages which have led many persons to expect such an event, are explained in a spiritual sense, in a manner agreeable to the tenets of the new sect.

The Beauties of Henry: a Selection of the most striking Passages in the Exposition of that celebrated Commentator. To which is prefixed a brief Account of the Life, Character, Labours, and Death, of the Author. By John Geard. Vol. I. Extracted from the Historical Part of the Old Testament. 8vo. 4s. 6d. Boards. Button. 1797.

Henry's Exposition of the Bible is too voluminous to be in the hands of many people: and this selection of the striking passages in the work, which is well made, may carry many useful reflections into a cottage, and enliven very agreeably the Sunday evenings of all persons devoted to religion and seriousness.

A Sermon on the Deliverance of the Kingdom of Ireland from the Invasion lately attempted by the French. By the Rev. Richard Graves, B. D. M. R. I. A. 8vo. 1s. Dilly. 1797.

Many patriotic and religious sentiments on the late unsuccessful

ful attempt of the French against Ireland. On such a subject, it is difficult to enter into so wide a field as the author has taken, the peculiar interference of Providence in favour of any nation. We must recollect the effects of a storm on our West India expedition,—the rainy season when the duke of Brunswick entered France,—the freezing of the Waal, when the French attacked and conquered Holland. These and many other similar events in history may be pointed out to check the pride of man; but from a long investigation we shall doubtless come to the same conclusion with the writer—that Providence ruleth in the affairs of men, and produceth effects very different from those which were in the intention of its agents.

The Universal Restoration of Mankind, examined and proved to be a Doctrine inconsistent with itself, contrary to the Scriptures, and subversive of the Gospel of Jesus Christ. In Answer to Dr. Chauncy of New England, and Mr. Winchester's Dialogues. By John Marson. 2 Vols. Small 8vo. Taylor.

In these volumes Mr. Marson has discovered no small portion of ability. Whether, however, he hath convinced his antagonist, we are not able to determine. Nothing is more common with disputants than reciprocal charges of unfairness; but whatever stress may be laid upon other expedients to support the cause, that which this passage reprehends, was certainly entitled to the castigation inflicted.

‘ The methods taken by Mr. W. to propagate the doctrine of universal restoration, are equally contemptible; namely, the publication of pretended visions of persons conveyed by angels through the celestial and infernal regions; where the doctrine of universal restoration is said to have been revealed to them; an instance of which is just put into my hands, entitled “ Some passages in the life of Mr. Geo. De Benneville,” published by Mr. W. This man is represented as having been dead forty-one hours; during which period he was conducted through the seven habitations of the damned, and the mansions of the blessed; as having seen many of the wicked restored to happiness, and as having been repeatedly informed that all the posterity of Adam should be finally saved.

‘ These are mean arts to impose upon the credulity of the weak, and furnish strong presumptive evidence that the doctrine attempted to be established by such means, is not capable of being supported by the more sure word of prophecy.

‘ The grossest absurdities that have ever disgraced human nature have been propagated in this way, and have derived all their credit from this corrupt source.’ Vol. i. p. xi.

A Collection of Sermons on several Subjects and Occasions, particularly on the Festivals and Fasts of the Church of England. By the Rev. Sir Adam Gordon, Bart. M. A. &c. &c. 8vo. 8s. Boards. Stockdale. 1796.

These discourses are ushered in by two most tedious dedications, written in a style which by no means encouraged us to proceed with great alacrity to the body of the work. Sir Adam wishes to revive a better sense of the importance of our festivals and fasts, than prevails at present; but we fear that it is too late, and that, particularly in the country, very few will be inclined to give up their farming pursuits to attend on saints' days to the prayers of the church. From the success of the writer in his own neighbourhood, he may easily conjecture what effect his discourses are likely to produce abroad; but perhaps he would have acted wisely in contenting himself with teaching his parish, as a good priest, rather than adding to the list of the collections of sermons, which find very few, if any readers.

The Influence of Religion on National Prosperity. A Sermon, preached in the West Church, Aberdeen, March 10, 1796. The Day appointed for the General Fast. By William Laurence Brown, D. D. Principal of Marischal College, at Aberdeen. 8vo. 1s. Robinsons. 1796.

From Psalms, xxxiii. 12, Dr. Brown takes a review of the principal respects in which the 'Lord's being the God of any nation,' when properly stated and explained, has a tendency to produce a nation's happiness. Among the vices which characterise the present age, he reckons luxury, sensuality, and voluptuousness,—a sordid, insatiable thirst of gain, as the only means of procuring such indulgences,—a narrow selfishness and indifference to the public welfare,—a real or affected infidelity,—and an open contempt of things sacred, or a forced observance of them. The merit of this discourse is, that it is adapted solely to the *religious* appointment of the day,—that it is at once learned and popular, and abounds with those just sentiments and allusions which distinguish Dr. Brown's former writings.

MISCELLANEOUS.

Anecdotes of some distinguished Persons, chiefly of the Present and Two preceding Centuries. Adorned with Sculptures. Vol. IV. 8vo. 8s. Cadell and Davies. 1796.

After the ample account we gave of the preceding three volumes of this work, (See Crit. Rev. New Arr. Vol. XV. p. 299) we have only to add, that the present is an agreeable continuation of the entertainment which our indefatigable compiler has prepared for

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the lovers of anecdotes and detached reading. The greater part of the present volume appears to be taken from Brotier's 'Paroles Mémorables;' but the original part is not less valuable, and perhaps more generally acceptable to an English reader. The engravings are—a frontispiece—the Chateau de Rochefoucault—Lines by Dr. Warton, set to Music by Mr. Jackson of Exeter—a Head of Marshall Turenne—and one of Edward Wortley Montague, from Romney's picture.

Traité Complet de Prononciation Angloise, dans lequel presque toutes les Exceptions sont réduites en Règles générales, avec un Traité de l'Accent, à l'Usage des François. Par M. E. Thomas. 8vo. 2s. Dulau. 1796.

This pamphlet is the production of a native of Great Britain, who declares that he never would have presumed to write a treatise of this kind for the French, if he had not been certain of the correctness of his pronunciation of their language. But, if we may judge from his manner of referring the sounds of one of these tongues to those of the other, we have reason to question the grounds of his confident assertion; and his boast may be considered as the less excusable, from his being fully persuaded of the practicability of assimilating all the sounds of the English alphabet to those of the French, though he afterwards makes an exception of *th* and *ng*. He pretends to explain the pronunciation of *apron*, *bason*, *muff*, *pasture*, and *balsam*, by the following French sounds; *éprenne*, *béecenne*, *meff*, *paaſſierre*, and *badisemme*. But the sounds of the vowels *o* and *u*, and the latter *a* in *balsam*, are not correctly exhibited in these examples. In other instances, the French are taught to speak in English in a manner which is not the most elegant; as, *chorister*, *kouirifſtere*; *naked*, *neekid*; *glasses*, *glaaſſize*; *secret*, *ſicritte*. These points are of some importance in a work which professedly treats of pronunciation. We do not mean, however, to give a general condemnation of the work, as it is not destitute of merit and utility.

The History of the Theatres of London: containing an Annual Register of all the new and revived Tragedies, Comedies, Operas, Farces, Pantomimes, &c. that have been performed at the Theatres-Royal, in London, from the Year 1771 to 1795. With occasional Notes and Anecdotes. 2 Vols. 12mo. 6s. Boards. Egerton. 1796.

Mr. Oulton, the author of this work, offers it as a continuation of Victor's History of the Theatres of London, and professes to have been 'particular in his inquiries, impartial in his accounts, and, he trusts, as accurate as possible.' On a perusal of the work, we have no reason to think him negligent, partial, or inaccurate; and the frequenters of the theatre are indebted to him for the amusement.

amusement and information such a book may be supposed to contain. The gossips of the green-room and box-lobby are without our jurisdiction.

*Cours de Thèmes Libres, où, par Gradation, les Difficultés, les Tour-
nures, & les Idiomes de la Composition, sont notés, expliqués, &
raisonnés, suivant les Principes de la Grammaire, & le vrai
Génie de la Langue Italienne. Par M. Peretti. 12mo. 2s. 6d.
De Boffe. 1796.*

As there are various turns of expression, and niceties of idiom, which cannot be properly inculcated by mere rules, themes are requisite for completing the attainment of any language. The exercises which signor Peretti has given are in the French tongue; and he has subjoined a variety of notes, calculated to assist the learner in the task of translation. The want of a competent knowledge of English, and the consideration of the general acquaintance of our well-educated countrymen with Gallic literature, induced him to clothe his thoughts and instructions in a French dress; and, as few persons learn Italian before they have studied French, his medium of communication will not be disapproved.

The themes are well chosen; and they proceed, by a regular gradation, from the easy to the difficult. The didactic annotations are judicious, and will lead the attentive student, with pleasure and profit, into the idiomatic recesses of an admired language.

*Interesting Anecdotes, Memoirs, Allegories, Essays, and Poetical
Fragments; tending to amuse the Fancy, and inculcate Morality.
By Mr. Addison. 4 Vols. 8vo. 1l. Boards. Longman,
1796.*

These anecdotes, &c. seem to have been collected with much labour, though many of them are very dull and insipid, and some of them even ridiculously stupid. We will give the following example—

“ *Anecdote of LENS, the celebrated Miniature Painter.* ”

“ A jolly parson, who loved a beef-steak as well as any layman in Britain, walked up to Ivy-lane in order to regale himself with a prime cut at master Burrow’s; and as he entered the house, a gentleman in a lay habit went out, but whose general dress pointed him to be a clergyman: the clergyman, whose dress was much the same, took his place at the table where one person only sat; and that person was this profligate miniature painter. The clergyman had no sooner ordered his steak, than Lens said, “ I believe that fellow who is just gone out, is a parson; I wish I had thought on it while he was in your seat, for of all fun whatever, nothing is so great to me as roasting a parson.” Such a declaration, made to a stranger who appeared likewise to be one of that order, astonished the surrounding company, who, like the parson and the painter, were waiting.

waiting for their dinners, and rather roused in the parson a disposition to roast him. Perceiving the eyes of every one fixed towards them, and a profound silence, he thus began :—“ You observed, Sir, (said he) that had you known the gentleman just gone out to have been a parson, you would have roasted him ; now, as you have nothing else to do 'till your dinner is set before you, I am a parson at your service ; and while my steak broils, I beg you will roast me for the gratification of your humour, and the entertainment of all the gentlemen who sit round us ;” adding, that he would take the roasting with that decency and temper which it became one of his cloth to receive the taunts and sneers of such men who thought parsons fair game.

“ This was the first time, perhaps, that Lens (who was not out of the way when impudence was shared) was put to the blush. In short, he could not even spit his meat, much less roast it ; however, a prospect of something to hide his embarrassment appeared ; and that was a fine mackerel with gooseberry sauce, which was set before him ; but before he could put his knife to it, the parson observed, that he never saw a finer mackerel, adding, that as his steak was not ready, he would take the liberty of eating a bit of his mackerel ; accordingly he stripped it up half to the back bone, and helped himself. This manœuvre had such a wonderful effect, and produced such an unanimous roar of laughter throughout the whole room, that Mr. Lens got up, went to the bar, paid for his fish, and left the other moiety for the victorious parson. This story soon took wind ; and whenever a mackerel was mentioned in Lens’ company, he was always knocked down as flat as a flounder.” Vol. i. p. 15.

There are some, however, entertaining.

An Attempt towards a Defence of Virgil against the Attacks of J. D’Israeli. 8vo. 1s. 6d. Rivingtons.

The admirers of the prince of Roman poets, whose labours Mr. D’Israeli has, in many instances, endeavoured to depreciate, will feel some gratification in the perusal of this defence of their favourite classic. We do not, however, go all lengths with the author, whose partiality, in some respects, is as palpable as that of his adversary. It is but justice, however, to say, that these instances occur very rarely ; and that the defence, on the whole, is ingenious and well-founded.

Muselman Adeti, or a Description of the Customs and Manners of the Turks, with a Sketch of their Literature. By S. Baker. 12mo. 1s. 6d. Jordan. 1795.

Those who wish to know a little of the Turkish manners at a small expense, in order to gaze at the Turkish ambassador with understanding,

derstanding, ought to purchase this little tract, which seems intended to move in the train of his excellency Yousouphe Aguahé Ef-fendi, whose portrait and original signature are given in the frontispiece.

Belcher's Cream of Knowledge; or, Something of Every Thing.
Each Portion containing one or more distinct Subjects complete. The Contents of this are, *The Devil the best Methodist.* A new System of the Soul. *A Miracle before Men's Eyes.* *The Unintelligibility of Horsley's Idea of a Future State.* 8vo. 6d. Printed for the Author.

The 'Miracle before Men's Eyes' which is alluded to in this pamphlet, is described in the following extract—

'The exception and contradiction to the law of nature I allude to, is the existence of a number of indelible footsteps in a meadow near the upper end of Gower-street, consisting of about an hundred, and extending about as many yards in length, said, on what authority I know not, to have taken place about the time of the great plague and fire in 1665-6, and to be those of two brothers who fought a duel; rather, perhaps, those of destroying, or combating angels.' p. 16.

The Study of Astronomy, adapted to the Capacities of Youth: in twelve familiar Dialogues, between a Tutor and his Pupil: explaining the general Phænomena of the Heavenly Bodies, the Theory of the Tides, &c. Illustrated with Copper-plates. By John Stedman. 12mo. 2s. 6d. Dilly. 1796.

The chief points of astronomy are explained in a familiar manner; and the work will be very useful to young persons who express a wish for information on this subject.

CORRESPONDENCE.

IN compliance with two letters with which we have been favoured since the publication of our last Number, we think it our duty to inform our readers that the 'Letters for Literary Ladies'*, are not the production of Dr. Aikin, but owe their existence to the fair authoress of the 'Parent's Assistant.'

The work entitled 'Recherches sur les Découvertes attribuées aux Modernes,' has not been received.

The two letters signed E. N. are come to hand.

* See page 170.